

SIVQILA.

Too good, to be true :

OMEN.

Though so at a vewe,
Yet all that I tolde you,
Is true, I vpholde you :
Now cease to aske why ?
For I can not lye.

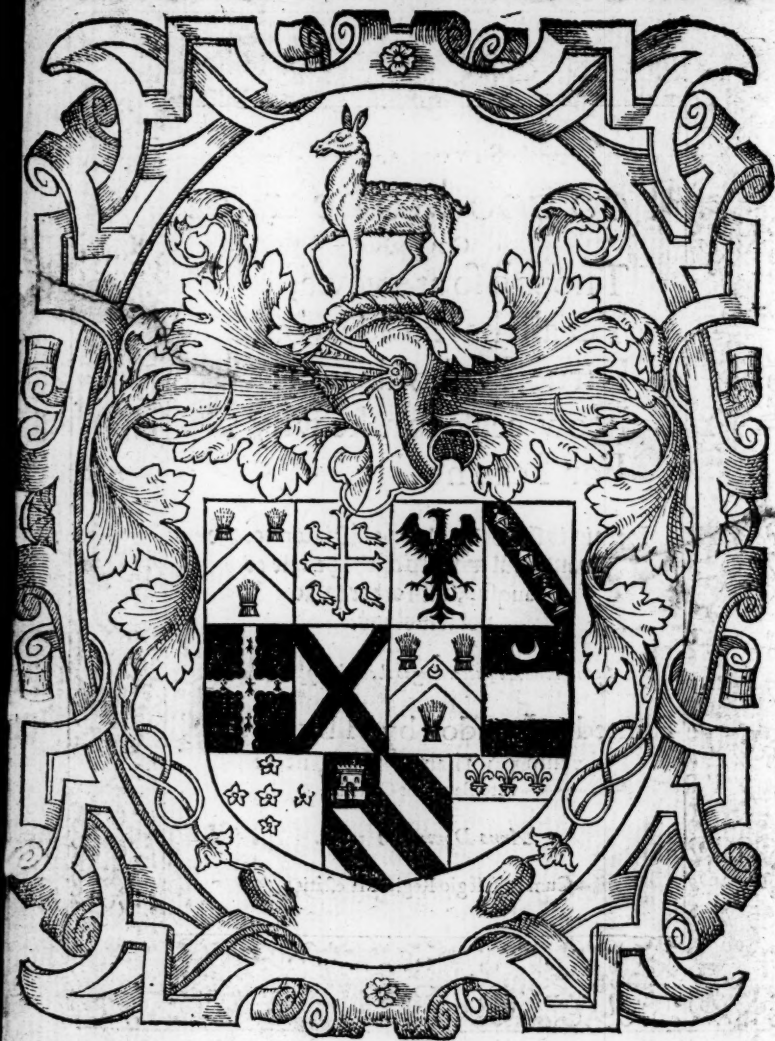
Herein is shewed by way of Dialogue, the
wonderful maners of the people of
Mauqlan, with other talke
not frivolous.

Seen and allowed according to the order appointed.

Printed at London by H. Bynneman,
dwelling in Thames streete, neere
vnto Baynards Castell.

Anno Domini. 1580.

Cum Privilegio Regiæ Maiestatis.



TO THE RIGHT HONORABLE,
 sir Christopher Hattō, Knight,
 Captaine of hir Maiesties Garde,
 Viz chamberlaine to hir Highnesse,
 and of hir Maiesties most honourable
 priuie Counsayle.



ALTHOUGH I CANNOT
 (right Honorable) procure my Countreies commoditie as I would, for that my power is not to my pretence, my might to my meaning, nor my abilitie to my industrie: yet I cannot choose but utter my good will, in shewing what I wishe to the same. But because I would not be thoughte to counsel others, that haue more need my selfe to be taught: to set forth orders for others that ought rather to be guided: and to direct others that am more meete to be ledde: therefore what I haue written to that end is none other thing than that whiche now is obeyed, and most diligently followed throughout that most civil countrey called Mauqsun. The like whereof is not elswhere so vniuersally practised. And though the things thereof written, wil be hardly credited (but more faintly followed) for that they are so rare and strange, and in such an unknown place: yet they are not to be reiected as false, considering it is harder for the reporter thereof to tel a lye, than for a common liar to tell a true tale, which must needes be granted, if his name called OMEN, and the name of his Countrey called Mauqsun (before mentioned) be aduisedly marked and considered, especially è conuerſo construed. And now, for that the marvellous manners, the honest behaiour, the faithful friendship, the curteous conditions, the commendable customes, the plain meaning and true dealing, the Lords liberalitie, the Ladies great curtesie, the husbands fidelitie, the wines obedience, the maydens modestie, the maisters sobrietie, the seruants diligence, the Magistrates affabilitie, the Iudges equitie, the commons amitie, the preferring of publique commoditie, the generall Hospitalitie,

A.ij.

The Epistle Dedicatorie.

tie, the exceeding mercie, the wonderful Charitie, and the constant Christianitie of that Countrey is such: I hope the honest affectioned wil hereby take no small pleasure and profue. Not ignorant, that there are not a few of an other secte, that loath they ought to loue: disdain, they ought to desire: fleere at that they ought rather to fauor: and discommend that they cannot amend. Which if euery Writer shoulde haue weyed, many good things had lyen hid, that now are vttered: great knowledge would haue bin kept close, that now is discovered: and many profitable things vnknownen, that now are practised. And therefore, as they respected rather to pleasure some honestly, than to please many foolishly: so I meane hereby rather to content the wel minded with things commendable, than to flatter fooles with vnneccessarie matter. Trusting your Honor wil rather weigh my good wil and zeale, than my rude rashnesse: in that I presume to presente vnto you such a simple gift. Cōsorted herewith, that seeing the Persian Prince was contente to accepte a poore mans handfull of water, (which had no better thing to giue him) I hope your Honour will take in good parte this handfull of paper, not without something in it, whiche is the beste thing nowe I am able to giue you. And though this is not the first booke that hath bene dedicated vnto you: yet your Honor is the first man to whome I haue dedicated any. Whose wisdom hath willed me, whose modestie hath moued me, whose clemencie hath encouraged me, whose loue to learning hath allureed me, and whose common commendations hath enticed me to offer it vnto you. Thinking my selfe happily recompensd, if you receiue it but halfe as thankfully, as I doe giue it faithfully and willingly. Thus omitting any further herein to trouble your Honour, desires God earnestly to guide you in goodnesse, to defende you from dangers, to fence you from foes, to lende you long life, and to bring you to blisse,

Your Honors moste obedient
to commaunde.

THOMAS LYPTON,

¶ The Preface to the Reader.



AS I haue published this (gentle Reader) to pleasure and profit many, so I wish the meaning thereof not to be hyd from any, which though I haue described at large in my former Epistle, yet for that I thinke many will not reade the same (as I wish they would,) herin I haue displayed the effect and discourse thereof, which is, that one SIVQILA, a man that lyued godlye, loued honestie, and esteemed equitie, was so wearie with the wickednesse, naughtinesse, falsehode, and other great enormities of his owne Countrie, that he trauelled to finde out a Countrie and people that were agreable to his owne affection. Who, at the last, when he had trauelled thorowout the whole world, as he thought, chanced to meete with one whose name was OMEN, dwelling in a countrie there called MAVQSVN: wherein, as he sayde, generally be such blessed Byshops, such perfect Preachers, suche vertuous Ministers, suche godly Governours, suche merciful Magistrates, suche iust Iudges, suche worthie Lawes, suche charitable Lawyers, such honest Attorneys, suche pitifull Physitions, such friendlie Surgeons, suche liberal Lordes, suche lowlie Ladies, such gentle Gentlemen, such louing Husbantes, such obedient Wiues, suche humble Children, such modest Maydes, such diligent Seruantes, such good and plaine Dealing, such Hospitalitie, such wonderfull Charitie, such practizing of Godlinesse, and such stryuing to Do wel, that the same SIVQILA did wonder at it, saying, It is TOO GOOD TO BE TRVE: wherof this Booke hath his title, which if the Discourse therof be wel marked, I doubt not but that it will like the Godlie, please the Honest, and warne the Wicked. And therefore, as I haue taken long paynes in framing it, so I beseech thee take a little paynes to reade it thorowly, which is al that I wish. And thus I ende.

THOMAS LVPTON.



Too good to be true.

The whole discourse wherof doth follow, and is declared by two, whose names are, O MEN and SIV QILA.

O MEN.



Peruayle, what fellowe this is that comes towardes me thus speedily: he thinks helike to haue some succour here, but he is much deceyued: for we neuer goe to trouble anye: neyther any shall trouble vs. What art thou sirra? What is thy name: from whence dost thou come: and what wilt

dost thou haue?

SIV QILA. Sir, I am come from the furthest partes of the worlde I thinke, there is no place nor Countrey but I haue bin in it I beleue, (except this where you dwell) my name is SIV QILA, a sinner I confesse, but one that feares God, loues his word, esteemes equitie, and abhors wickednesse: my chiefe desire is to find out such a countrey and people, as are altogether affectioned as I am.

O MEN. You may go round about the whole world, and thorow it and thorow it againe, ere you shall finde the least billedge (much lesse a whole countrey) of such as you name your selfe to be: I pray you of what Countrey are you?

SIV QILA. Forsooth I was borne in a famous and most fertile land called *Algna*.

O MEN. If I do not mistake it, there are some of youre countreymen, that would haue rapt out halfe a dozen othes,

Too good to be true.

in a great deale lesse talke than you haue offered.

SIV QIL A. That is true, God amende it, whiche vice with many other, too commonly frequented, was the chiefe occasion of my comming from thence.

OMEN. What: and could you finde betwene that and this no godd and more place to rest in?

SIV QIL A. So truely, notwithstanding I haue bin since in diners Countreys, where gods word is truely preached, and many godly professors thereof. But because the mosse part was giuen to greedy gaine, to fraude and flatterie, and to wickednesse and mischief, there was no place for me.

OMEN. Are you so vertuous, y you may not dwell with the wicked: are you so holy you maye not abide among the haughtie: and are you such a Saint, you maye not settle your selfe with sinners: Then truely, either you must gette you a place in Paradise, or a house in Heauen: for I thinke you meane not to harbor in Hell.

SIV QIL A. The Lorde keepe me thence, and the mosse enemies I haue. But sir, I would not haue you thinke, that I take my selfe to be so vertuous, y all other are too sinful to be conuersant with me. For so I might seeme to be more Pharisaical than faithfull, more wicked than wittie, & more deuillish than godly: for the Fathers could not as from the; the Prophets were present with them, Christ the sonne of God was conuersant with the, y Apostles were alwayes among the, the Martyres remained still with the, & the Saints in this life cannot summe them. But truely sir I loath and detest such vile and abhominable sinne so much, as is commonly vied with many of the at this present, that my hearte did enen sinke for sorrow, while I was among them.

OMEN. Why did not you returne into your own country seeing you could find no fit place for your purpose?

SIV QIL A. Truely because I hoped the further the better: but I founde by profe, the further the worse. For after I departed from y carnall Gospellers, I came among the peruerse Papists, among whom was such Superstition, Idolatry,

frie, and maffing, with other abhominations: befides the impriſoning, racking, puniſhing, killing & burning: the true profeſſors of Chriſt: that I coulde not choſe, but openly tel the truth & their faults. Whych in no wiſe they could abide to heare. Wherby quickly I was impriſoned, & there ſo puniſhed: that the vnchriſtian Turks would not ſo haue bleſed me.

OM. How chaceſt thou for they name theſelues Chriſtians.
 SL. They are chriſtians in name: but diuels in their deeds.
 OMEN. It is marvel you eſcaped their handes: if they be ſo cruell as you ſay they are.

SIVQILA. It was againſte their wills, you may be ſure. But as the Lorde deliuered Peter out of hys chaines: ſo he of hys more goodneſſe deliuered me myraculouſly. ſo you would ſay, if I did tel you how. And thus (as Daniel ſaith) the Lord neuer faileth them that put their truſt in him. And when I was eſcaped their handes, I travelled further; untill I come among the Heathen Idolators, from whence I wiſht my ſelfe with a good wyl: but to ſay truelye, I founde more lone among them, not knowing God, than among the Papiffs profeſſing God. Who thought they would not beleeue my religion: yet they liked it a great deale better than the Papifficall religion, after I had revealed the maner thereof to the. And then through long travel, I hapned amongſt the Canibals, who be ſe to feede on mens fleſh. But God ſo guided my ſtepe, that I fled from them, & through his great providence eſcaped them.

OMEN. You that are men of God, ought neither to feare death, nor flee from perſecution.

SIVQILA. No ſir, & why ſo: did not Chriſt the ſon of God which was without ſin) feare death himſelfe: & haue we that are moſt wicked ſinners, a greater prerogative therein than he had: And doſt not Chriſt ſay alſo: if they perſecute you in one Citie, flee into another: then if we may lawfully flee from Chriſts enimies for feare of killing, we maye well flee from the Canibals (that knowe not God) for feare of eating.

B. y.

OMEN.

Too good to be true.

OMEN. You haue spoken well for the defence of your owne life:

SIVQILA. I haue spoken but reason I hope: Sir al the sort of vs, yea the best of vs all, are frayle fleshe, rather giuen to defende our life, than to amende oure life: you must thynke vs to be earthly sinners, not heauenly Saintes.

OMEN. What wil you do now, do you meane to go into your Countrey againe?

SIVQILA. I intend to procede further this waye, perhaps this countrey of yours may be something better than where I haue trauelled, worse it can not lightly be.

OMEN. Nay, you came neuer in the like since you were borne.

SIVQILA. What, for goodnesse or euilnesse?

OMEN. Nay, for goodnesse, goodnesse, obedience, equitie, vertuous lyuing, plaine dealing, and true meaning, that in all the earth is not the like: for we haue such commendable customes and excellent orders, and so wel kept & obserued, that you woulde thinke it incredible if you did heare them.

SIVQILA. Wel, though my trauaile hath bin trouble some, painful and dangerous, yet I repent not my iourney: for now I hope I haue founde the place that wil please me: I pray you let vs make haste, I thinke long untill I be in it.

OMEN. You were beste to knowe firste, whether you shall be welcome thither or not.

SIVQILA. I trust I shal behaue my selfe in such order, that none there shall mislike me.

OMEN. Wel, to be plaine, you cannot come there, for we keepe none but suche as are borne and bred in our owne Countrey, therefore no straunger can dwell with vs, for if they shoulde, we shoulde rather learne their vices than they followe our Vertues.

SIVQILA. As you are to be paysted for keepingg away the wicked, so are you to be misliked for refusing the goodlye: for you coulde learne of them no harme, but goodnesse.

OMEN.

OMEN. Speake better than we they may, but offende so little as we they cannot. And yet if we shoulde receyue any being neuer so godly and honest: woulde all the bræde they bræde be so godly as they: no not so, for the godlyest fathers in the olde tyme, haue had godlesse children.

SIVQILA. I can not deny that: but if you would be so good vnto me, as to suffer me a while to remaine in youre Countrey, I would (by Gods helpe) liue in such order, that I woulde not encrease your number.

OMEN. Are you not flesh & bloud: are you not a sinner?

SIVQILA. Yes truly that I am, or else I were a lyar.

OMEN. Then we will not trust you, nor put it in pꝛofe: as godly me as you haue wrokē as great pꝛomises as that: Wherefore set youre hearte at rest, you may not come there, nor you shal not come there.

SIVQILA. What remedy, I can be but sorry, but my grief is the greater, for that I am so nigh suche a Countrey, where there is suche godly orders, such commendable customes, equitie esteemed, and Vertue so embraced, (as you erst did tel me) and cannot see it before I goe hence: O that I might haue bin so happy, to haue seen the maners and orders thereof, whereby I might haue reuealed them in mine own countrey, when I had bin come home, that they might haue bin practised there: Such a mind I haue that my country might excell other in godnesse and equitie.

OMEN. It seemes, that you being so godly, and of a perfect religion, there are godly Preachers in your country.

SIVQILA. Indæde there are great store of them, thanks be to God, and are very diligent in preaching the trueth of the Gospell, and do mightily thereby reprove sinne, but either the Diuell doth so busily strow Tares among the good seede of Gods worde, or the audience are so stony hearted, or else they are negligent or forgetfull hearers, or rather all, that their painefull preaching doth little preuaile, yet more than some wilbe, but not so much as I woulde.

OMEN. Then it were but vaine to see the orders & bless

Too good to be true.

Markc.

of this oure Countrey, (if you mighte) for seeing they wyll not followe Gods word, whiche they credite, being among them: then it is lyke they wil muche lesse regarde oure orders, being vnknownen vnto them, and that so farre from them, vnlesse they be of the sect of *Dines* brethren, that rather woulde beleue one that shoulde come from Hell, than the word of God that came from Heauen. Yet I am of this opinion, that your Countrymen wil rather embrace toys, gawdes, and newe vices farre brought, than good things & auntient vertues bled nigh home: So that if you hearde of our maruelous maners, and excellent orders: yet you were as god (when you come home) declare them not, as they to heare them, and followe them not.

SIVQILA. Pea sir, but many of them thinking that none in the world haue better maners, orders, customes, wits, and knowledge than they, and then hearing of suche farre passing theirs, and that in a farre vnkowne Countrey, I thinke verily, shame woulde driue them to followe and practise some of them at the leaste.

Note this well.

This is worthe
the y noting.

OMEN. Doe you thinke that your Countrymen wil doe moze for feare of Shame, than for feare of Sinne: truly you do commend your Countrymen verie well. But suppose one forbear to play the harlot for feare of shame, and another restraines the same for feare of Sinne, or for displeasing of God: Doe you thinke that shame can do the one as much harme in thys worlde, as Sin can do the other in the world to come? I thinke not, for Shame can make but one to be mocked, disdained, gazed, and pointed at, and perhaps to be whipte a little, emprisoned, set on the Pillorie, or ryde in a Carte, the memozie whereof lasteth but a whyle, who after comming to wealth, shall haue as many courtesies, as they that neuer did the like: wheras Sinne is so horrible in the sight of God, that eternall damnation in Hell fire for ever is the rewarde thereof.

SIVQILA. Pea, wythout repentance in Christ, amendment of life, and the mercy of God.

OMEN.

OMEN. Yea, but that is moze of Gods goodnesse, than of your deseruing.

SIVQILA. I must needs grant that, blessed be his holy name therfoze. Wel, seeing there is no remedie, I meane to go homeward againe: for no place that I haue trauelled in, doth excell it for true preaching, plentie and peace.

OMEN. And I tell you, they are thze such dishes, as they that will not be thankful for them, are woorthy to fare worse. I thinke few people haue moze and do deserue lesse.

SIVQILA. In dede as you saye, vnlesse proud apparell, haughtie hearts, daintie dinners, surfetting suppers, detestable dyunkennesse, soleinne swearing, and other vitious lining deserues it.

OMEN. Nay, that is the nexte waye to lose these greates blessings of God: whyche they are not able to get agayne, with all the cunning they haue.

SIVQILA. They are woorthy blessings indede, if they could see it.

OMEN. If one of them were taken away, they would see it: if two of the were taken away, they would seele it: but if all the were taken away, they would lamet it: I can tel the y.

SIVQILA. The Lord forbid it: I hope in God neuer to see that day.

OMEN. As god, vertuous, and honesse Countreys as yours, haue at one time wanted some one of them: they may thinke themselues blessed, that haue thze such treasures all at once.

SIVQILA. Then what will you say to them, that lacke them all at once?

OMEN. They were most vnhappy of al other I thinke: but your Countreymen were neuer in that case.

SIVQILA. Yes truly, and that of late dayes.

OMEN. I think then they can neuer forget the goodnesse of God: that hath sente them wealth for want, plentie for penurie, light for darkenesse, quietnesse for trouble, peace for warres, and solace for sorowes.

SIVQILA.

Marke this well.

Too good to be true.

In pouertie
we remember
that we for-
get in welth.

SIVQILA. No more they should, if they would pray as well vnto God, as they prate vnto men: if they were but halfe so good children, as God is a Father: or if they dyd not wilfully wincke at that they should willingly see. But truly we are made of such a maruellous mould, that riches will not make vs remember our pouertie past: yet ponertie will make vs remember the wealth we haue had.

OMEN. Such is the nature of witlesse (not of witty) mē: your going home wil be dangerous, and your getting home as doubtfull.

SIVQILA. That God that guided me hither, will, I trust, leade & protect me thither: but Sir before I go, I beseech you thinke not much, to let me vnderstand your name, and the name of your Countrey.

a hard place
to dwell in.

OMEN. I will not greatly sticke with you for that. I am called OMEN, and my Countrey is called *Mangsun*, therfore the place is not mete for you to be in, vnlesse you can lyue fodelesse, (I had almost sayd faultlesse.)

SIVQILA. Well sir, I will now take my leaue of you, fare yē well.

OMEN. Staye a little I pray you, haue you a desire in deede, to know the state of our Countrey?

SIVQILA. A maruellous desire, if I knew how.

OMEN. I like you wel, and now for the good wil I bear you, I wil make a relation to you therof, especially as much as I can remember, or as you will aske.

SIVQILA. I thanke you most heartily therefore, and if you stood in need of me as you do not, and I as able to pleasure you as I am not, you should finde as much willingnesse in me, as I perceiue readinesse in you.

OMEN. Your curteous speech doeth muche please me, therfore aske what you will, and I will aunswere according to your demaunde.

SIVQILA. I neede not aske you the cause of the good estate of your Countrey, for by your former talke, it seems you haue a worthy gouernour, obedient Subjects, and also good lawes

Too good to be true.

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lawes wel and thoroughly executed.

OMEN. You saye in the three firste blessings you spake of, you maye perhaps compare wth vs, but in these laste three we may compare wth you.

SIVQILA. You would not gain so much that way as you thinke, if our subiectes were to our soueraigne: for truly we haue moe orders than be well obserued, we haue verie good lawes, though euil kept, and not thoroughly executed: therefore our lawes (as *Anacharsis* sayeth) are like to a Spiders web, which the Humble Bee doeth break and rush through at pleasure, but the little weake and small flies are catcht therein.

Lawes compared to a Spiders webbe.

OMEN. I knowe what you meane thereby: surely lawes were as good vnmade as vnkept. To what purpose serueth a Mill, if it be vnoccupied and grinde no cozne: to what end is a rod, if the childe be not beaten therewth when it doeth offend?

True sayings.

SIVQILA. To no purpose at al: and also if lawes be euil, then why are they made: if they be good, why are they not kept. But sir I pray you, do your Bishops, Preachers, and Ministers lyue godly.

OMEN. Yea suche Bishops, Preachers, and Ministers, as we haue, you haue not commonly hearde of the lyke.

SIVQILA. Then I truste they liue accordyng to their preaching, teaching, and vocation.

OMEN. You neede not doubt that, for they are altogether of this opinion, that ther is no greater reproch to Bishops, Preachers, and Ministers, than to praise that way, that they refuse to walke in themselves. Therefore oure Bishops liue so godly, our Preachers besides so bryghtly, and our Ministers so modestly, that they doe tenne times more good with their vertuous liuing, than with their godly preaching and teaching.

Marke this well.

SIVQILA. I feare it is Too good to be true, which if it be, I woulde to God it were so with vs: for to tel you truth, I feare there are manye wth vs that doe a greate deale more

C.

harme,

Too good to be true.

The more
pittie.

harme, wth their naughtie liuing, than they do good wth h^{is} their preaching and teaching.

OMEN. I remember you said euen now, that you feared my wordes were Too good to be true: but I beleue verily that these your wordes are Too euill to be false: For surely I think that some of that woorthy function, liues as reprochfully, as they that are not of suche a calling.

SIVQILA. I would it were false; notwithstanding there are diuerse of them throughte Gods goodnesse lyue so godlye and vertuously, that the cruellest enimies they haue, are not able to reprove them.

OMEN. It is an euil corne fielde, that beares nothing but Thistles: and it is an euil garden that brings forth nothing but weeds. But truly as you say, the euil liuing of the Preachers, doth muche harme.

SIVQILA. I affirme your saying, for the people are more apt to followe euil deedes than good wordes.

Apt to euil
every way.

OMEN. Yea, and more apte to followe euil wordes than good deedes.

SIVQILA. If they be so giuen to follow both euil wordes and euil deedes, (howsoeuer they are tyed or lyncked) then what saye you to that Preacher or Minister, that sayth euill and doth euil moste commonly, vnlesse it be in the Pulpit or Church?

A good iudge
went.

OMEN. In my indgemente, the one is more meete to preach on the Pillorie, than in the Pulpit: and the other is more meete to be whipt out of the Church, than to minister in the Church.

SIVQILA. I marvel howe suche dare presume to enter into that place?

A good aun-
swere.

OMEN. And I marvel whye suche are chosen, and put into that place?

Rightly said.

SIVQILA. Alas, they counterfaiete themselves, vntyll they get in.

OMEN. And when they vncounterfaiete themselves, a-
gain,

gaine, why are they not thrust out ?

SIVQILA. I haue knowne diuers such in my Countrey, displast by godly Bishops.

OMEN. And haue not some of them bin plast againe in a great liuing, in another place, sone after ?

SIVQILA. Yes that they were, but how, and by what meanes I know not.

OMEN. Then I beleue I know. For bribes, rewarde, friends, and letters, helpe many a one into that holie and sacred function: that are matter to be Swyneheardes, than spirituall Shepheards.

SIVQILA. The more pittie, I woulde it were not so. I maruell that you haue none such with you.

OMEN. If we did as you, we should haue as you haue. We haue neyther Bishop, Pastor, nor Minister, but is long and thoroughly tryed before, to be of such learning and godlynesse, and of such qualities and conuersation, as is meete for a Bishop, pastor, or Minister, according to the description of Saint Paule to Timothie.

SIVQILA. Then I thinke none is admitted into that function with you, that intrude themselves into it by giftes or Simonie.

OMEN. So I assure you, for if one should seme to offer himselfe, or procure by any wayes or meanes to come into a good order that woorthy charge: he shold not only euer after be esteemed to be ambitious and couetous, (thinking he would haue it rather for preheminence than for preaching) but also shall lose halfe the liuing he hath, and be euer after euil thought of, untill he did encrease in vertuous liuing, that his repentance therfore might manifestly appeare. For we are out of doubt, that he that is an earnest crauer and suter for a spirituall liuing cares more for the slesse than the flocke.

SIVQILA. This was and is a comunon practise among the Romanistes.

OMEN. I praye God it be not used among the Protestants.

C. g.

SIVQILA.

Too good to be true.

SIVQILA. I feare it is vsed among some of them.

OMEN. Take heede your some be not a great soft, therfore it is too manifest, that such seeke the liuing, not the office.

Marke.

SIVQILA. I thinke if there were now as small lining toynd to the said offices, as was in the Apostles time, ther woulde be as few crauers of them, as now there be many: And then we shoulde be drinen to chouse fit men for the ministerie, as they of the ministerie chouse now fit linings for themselves.

OMEN. What soeuer they doe with you, they cannot chouse the so with vs: Christ chose the Apostles, they choosed not him, nor sued to him for office. Steuen and the rest were chosen to be Deacons, by the elders, for their vertuous liuing and good conuersation: but they did not sue for it, nor made friends therfore. But Simon Pagus, one of another religion (that loued gayne more than godlynesse) would haue come by the holy Ghost at the Apostles hands for money, as many get spiritual linings now adayes, whereupon it may rightly be called Simony. Therfore, if the Apostles & Deacons, came more truly to their offices (being chosen & called to it orderly, than Simon Pagus) which procured or called himselfe, euen so they that are orderly called & chosen now adayes, for their abilitie & godly conuersation, to this worthy ministerie, may be thought to be the true bishops & Pastors: and they that come in by money, or by anye other vnlawful meanes, may rightly be called Simon Pagus Disciples: for as Simon Pagus thought to haue solde because he ment to buy, so the buying Pastors and Ministers now, because they haue bought, they meane not to giue.

SIVQILA. Some haue Spirituall linings giuen them freely, yet vse the as euill as the rest, and are rather flatters, than feeders of their focke.

OMEN. When the fault was in the giuer, before he had iust tryall of them: but the Bishoppe in more faulte, for admitting them, before he had true knowledge of their learning,

ning, matters, and conuerſation. But if the patron that doth preſent, the Biſhop that doth admitte, and the Parſon that is preſented and admitted, did deeply conſider, what a deare price Chriſt hath payde for our Soules, what enſeſle to: mentes every loſt Soule ſhall ſuffer, the continuall enter: tainement that ſuche Biſhops and Patrons ſhall haue in Hell at the Diuels handes, for preſenting, admitting, and ſuffering ſuch blinde buſardes, or careleſſe paſtors, and the continuall chère, beſides the howling, gnawing and gna: thing of teeth prepared in Hell for every ſuch Parſon, Pa: ſtor, or Miniſter, the Patron then I thinke woulde not pre: ſent ſo quickly, the Biſhop woulde not admit ſo vnaduiſed: ly, nor the Parſon or Vicar woulde not ſo raſhly enter into ſuch a dangerous office, for all the earth, nor the whole trea: ſure thereof.

They would
not doe ſo if
they conſider
this well.

SIVQILA. And haue they this conſideration with you:

OMEN. Yea I warrant you, for as I tolde you beſore, none are choſen into the miniſterie, but they are well tryed and approued, to be godly, well learned, of a pure & honeſt conuerſation and vertuous living: and every ſuch Miniſter doeth conſider, that the bloude of euery ſoule within his charge, that ſhall periſhe through his defaulte, that is, for lacke of god teaching, or through want of reproofing, or by his euill example of living, ſhall be required at his handes. And every Parſon or Vicar with vs doe likewise conſider, that he ſhall aunſwere for every Soule ſo periſhed, through the negligence of the miniſter by hym ſo permitted in his cure. And all the Biſhoppes with vs are ſo holpe, godly, and vertuous, that they weigh and conſider, that they ſhall an: ſwere for every ſoule that is periſhed within their Biſhop: rike, through the defaultes of anye Parſon, Vicar, or Pa: ſtor there by them admitted.

A good conſi: deration of p: Miniſters of Maugſun.

A good conſi: deration of p: Parſons of Maugſun.

A good conſi: deration of p: Biſhops of Maugſun.

SIVQILA. O moſt happy countrey, that hath ſuch bleſ: ſed Biſhoppes, O moſt bleſſed people, that haue ſuch preci: ous Paſtors: if all Biſhoppes, Paſtors, and Miniſters had ſuch a conſideration as they haue, there woulde not be ſuch

Note this.

C. iiij.

gaping

Too good to be true.

gaping, snatching, procuring, wayting, sniing, flattering, crowching, writing, riding, poasting, giuing, reuarding, and promising, for spirituall liuings, as now is. Say they would rather dye from them, than thus to follow them.

He is a noddy
by indeede
that will pay
such a fine for
a farme.

This is deely
to be considered
of many that sue
for spirituall
liuings.

A more madnesse to desire our destruction, to pay for oure paine, and to seeke our owne sorrow. If one might haue a Farme, for the space of one and twenty yeres, without paying of any rent all that while, vpon condition that he should be hanged at the ende of the sayde yeres: might not he be counted a very noddy, that would pay suche a fine for a Farme: truly then he might rightly be thought to be starke staring madde, and cleane out of his wittes, that will sue paynesfully, and labour earnestly to haue a benefice, to lyue idly and loytringly all his life, to pay the fine of damnation for euer therefore after his death, in Hell fire, where there is payne without pleasure, sorrow without succour, mourning without measure, and miserie without mercie.

O M E N. Cal you these fines, they are proper fines indeed, they may more properly be called fines, than the fines now daily giue for Farmes: for they make a final end of al. A man were better to pay a good round fine at his coming in, than to pay suche a fine at his going out: this is the common fine that all Idolaters, vsurers, whozemogers, harlots, bands, swearers, drunkards, thieves, and such like wicked persons, shall paye to the Diuell after their death, for occupying of their trade: he is not so hastie in taking his fines, as manye Landlords are now adayes. What can a man desire more, than to occupy a thing freely during his life: the vsurers dare not for their eares lend their mony to interest vpon so long a day: for, if they should, & borrowers would not be so bare, nor the lenders so rich. Wel, though the Diuel suffer so long, yet he will pinch them home in their payments at length.

This is to be
well marked.

S I V Q U I L A. A dolefull thing to consider these fines, a lamentable thing to remember these fines, but a most horrible thing to pay these fines. There is an ende of earthely payments, fines, and vsuries, but the fines and vsuries to the Diuell,

Diuell, shall euer be a paying, and neuer payde.

OMEN. A common saying, A day will come shall paye for al : but when this day comes, it wil pay home for al : there fore seeing the great godnesse of God can not moue vs, the wonderful friendship of Chrisme cannot procure vs, nor the straunge examples of our warning, can allure vs : yet mee thinkes euermlasting damnation with the scandes in hell fire should feare vs.

OMEN. I doubt there are some, whych epyther thinke there is no Hell at all, or else that God is so mercifull, that hee wyll suffer none (bee they neuer so wicked) to come there.

SIV QILA. If anye suche bee, they haue epyther exercysed themselues very little in the Scriptures, or else they gyue very small credite to it. If they will credite Chrisme, (who is well woorthye to be beleued) then they cannot be doubtfull, but that there is a Hell: for he sayeth, Whosoever sayth thou foole, shall be in daunger of Hell fire : and he sayeth a gaine : It is better for thee, that one of thy members perishe, than all thy body shoulde be caste into Hell : What neede I recite the wordes of the Prophets or Apostles, that in diuers places name Hell: If any be so incredulous, that they will not beleue Chrisme, they will hardely beleue epyther Prophet, Apostle, or any other. But I will promise them one thing, whosoever wyl not beleue Chrisme now, they shall beleue him agaynste theyr wylls at the laste daye, at whych tyme he wil saye, Goe yee wicked into euermlasting fyre, prepared for you from the begynnyng. And then with al the mighte and polwer they haue, let them proue hym a lyar, or wythstande him if they can. No, no, hee wil be too hard for them there: for, though the Iewes ouermatcht hym here with his wyl: he wil ouermatch them & al his enemies there agaynst their wils. As there is a God that will protect and defend the godly: so there is a Diuel (yea a maiister Diuel) besides manye thousandes of other Diuels that will

Marke this well.

They that beleue Christ muste beleue there is a Hell.

Marke.

Too good to be true:

A pleasant
discourse
where the di-
uel should
be if there
were no Hel.

will torment and punish the wicked. And as there is a hea-
uen where the godly and faithfull believers shall haue euer-
lasting ioy and pleasure: so there is a Hell, where the wic-
ked and infidels shall haue endlesse sorrowe and paines: or
else, if there were no Hell, where shoulde the dyuel, with al
his vnder diuels keepe hys residence: not in Heauen I am
sure, for God did thruste hym out from thence for his pride,
but not to come thither again. And though heauen be great
and large, yet it cannot hold them both: and to say truth, the
Diuel is suche an euinie to God, that he wil not haue such
an euil neighbor so nigh him.

OMEN. And on the earth I am sure, he shall not rorowse,
neither in the water, aire, nor in the fire region next vnder
the globe of the Mone, neyther in any of the Firmaments
aboue, that are vnder Heauen, for all these shall be consu-
med.

SIV QILA. And if there were a Purgatorie (as I am sure
there is none) though some dolts do dreame of such a place,
yet the Diuell coulde not be there, for it should likewise be
consumed wyth the earth, for that it is placed in the centre
of the earth, as it is imagined. But if their imagined Pur-
gatorie should be saued from destruction, I thinke the Pope
(the chiefe protector of Purgatorie) woulde not suffer the
great Diuell, wyth suche a rabble of other Diuels, to take
possession there: whiche hathe bin one of the richest Manors
that euer he had. For it coulde not well stand wyth his ho-
linesse, (thoughe the Diuell were his deare friend) to dis-
place the seely soules that haue payed rent for it afore hand:

The Pope
would keepe
the diuell fro
possession of
Purgatorie.

Marke thes
whole dis-
course of pur-
gatorie, & the
poore soules
that are in it.

especially such of them as he hathe pardoned manye yeares
after the daye of Iudgement: for though the date of some of
their pardons are out already, yet manye of them will not
be expired of a great while after. Now sir, if any of them are
such as are appointed to go to Heauen, they wil tarry there
no longer (if they be wise.) And they that are appointed to
be damned, they will not goe from thence wyth a godd will.
And further, the Pope shoulde do them much wrong, if they
should

should be put out of their place of priuiledge before their lease is expired. And many haue this opinion of the Popes good grace; that he will doe neuer a liuyng man wrong: When it is to be thought (if he be of that power as he is taken to be) he will defend the poore Soules in Purgatorie in their right, whereby it behoueth him to withstand God, that he do not consume it at the last day, when all the rest shall be destroyed with fire. And thus the Pope must needs keepe the poore Soules in peaceable and quiet possession, in despite of the Diuell, and all that take his part.

OMEN. But what if the Diuell through his great might and power, should (by force) get possession of Purgatorie: how then?

a question to be asked.

SIVQILA. The best thing that the Pope can doe, is to curse him out againe, with Bell, Booke, and Candle.

How the Diuell might be put out of Purgatorie,

OMEN. Yea, but that will not serue, nor yet scarse the Diuel, as it hath done many a souldiour in the earth.

SIVQILA. What the poore soules are like to go to for a while.

OMEN. Yea, & al y money is lost that they paid to y Pope.

SIVQILA. Yea truely, if that be lost that doth them no good, nay rather continual harme, for the Pope and his darlings for the greedinesse of money, bringeth y simple people into such a soles Paradise, that he will saue them: which is the occasiō of their damnatiō, by beleuing & trusting to him.

OMEN. Woe be to thē that do sell and are sold to the diuell for money; they will wish that they had not ben bozne.

SIVQILA. And therefore if the Diuell should gette the possession of Purgatorie, then the miserable soules were as good to be in Hell with y Diuel, as the Diuell to be in Purgatorie with them. For we, considering the Diuell can not dwell in Heauen, neyther in the Earth, Water, nor in the fierie Region; nor in Purgatorie, (if there were any suche) then surely he must needs of force dwell in Hell, for there is no other place for him to be in, vntill he be no where.

OMEN. Nay, he shall not dwell there I can tell him that.

SIVQILA. Therefore if there be any such that say, there

Too good to be true.

These can
witness that
there is a hel.

Good counsell.

Marke this
saying.

Gods childre
shunne sinne
not for feare
of hell.

Meete to be
marked.

Consider this
saying.

Note here.

is no Hell: *Corax, Dathin & Abyron* (if they were here) would tell the there is a Hel. If *Nadab* and *Abihu* were here, they would say that they lye. If *Iudas* one of *Chrisses* Apostles, did heare them say so, he would reprove them to their face. If *Dma* that rich glutton were with them, he would affirm that there is Hel, not by heare-say, but by prowe. Therefore such were best to beleue there is a Hell, least hereafter they feele there is a Hel. But suppose ther were no Hel, and one beleues there were one, could hee haue any harme thereby: no truely. Wary if there be one, and he thinke there is none: thereby he might reape much harme, for thinking one being none, would make him shunne evil, but in thinking none being one, would hinder him to do well. Thus no harme (but much good) by believing ther were a Hel, and be none: but much harme & no good, by thinking there were no Hel, and yet one. But the children of God will not shunne sinne for feare of Hell, but for feare of displeasing their God and most louing heavenly father: for the louing sonne will shunne evil, rather to auoid his fathers displeasure, thā punishmt. For the child that shuns evil for feare of beating, the same is obedient in hope to haue something. But our heavenly Father hath so created vs, our Saviour Christ hath so lovingly ransomed vs, and the holy Ghost doth so guide and instruct vs (besides the wonderful benefites y^e he dayly doth glue vs) that our very duty is to loue him, obey him, & keep his commaundements with all our power and endeouore: though there were neyther Heauen to reward vs, nor Hell for to punish vs. Well, we haue bin so busie with Heauen and Hell, that we haue almost forgotten the earth. A pray you sit, is there any alteration in the peoples manners and liuing of your Countrey, since the preaching of the Gospel?

OMEN. Alteration (quoth you) tulle it is wonderfull; for at the first preaching thereof, the men came to the Sermons like *Waskers*, and the women like *Waskers*. Whereat the Preacher was so amazed, that he was ready to go out of the Pulpit, for he thought verily, (saying this in that order) that there

there would haue bin either a play, a mummerie, or a May game: But when he understood certainly, that they came to heare the Sermon, he framed his speeche in such order vnto them, sometimes with mild and gentle exhortations with the sweet promises of God for doing wel, bringing Christ for an example for the to follow, saying: Though he was the sonne of a good pre-
 God, & equal to God the father in respect of his godhead, yet ther-

he became poore, humble, meek, gentle, merciful, & charitable, & went daily in simple and poore attyre, & finally dyed to make vs liue. And therefore whosoever loues Christ, who would haue him their Sauour, who thinks they shal stand in need of Christ, & who would haue him their friend at the last day, let them follow him in humilitie, loue, mercie, modestie, and patience, & going soberly & decently attired: And sometimes he thundreth forth Gods threatnings & vengeance of eternall damnation in hel fire, to such as did continue in pride, con-
 fousnesse, enuy, hatred, vnmmercifulnesse, vncleannesse, filthi-
 nesse, drunkennesse, idlenesse, & in other sins and vices, that they were wonderfully alfred immediatly after the sermo.

For some wet weeping away, lamenting & repenting their
 sins: some did holde vp their hands, & looked vp to Heauen, ^{a maruelous} ^{alteration at}
 desiring God to send them his spirit to guide them in a new ring of Gods ^{the first hea-}
 kind of life. And some sleeping their fond & gawdy going, dyd ^{worde.}

hold down their heads, (being maruelously ashamed ther-
 of) the sequele whereof shewed, that it was not fained: for, the
 next time they came to the Church or Sermon, there was
 such a maruelous change, that the preacher thanked God &
 wept for ioy: for the richer sort did cast off their too sumptu-
 ous, costly, gawdy, & gasing attyre, & came in such modest &
 decent apparell, as was rather vnder than about their de-
 gre: & they ript their costly & gawdy garmentes, & solde the ^{Too good to}
 same to such as would buy it for other necessary vles, & mo- ^{be followed.}
 ny wherof they distributed among the poore. And the inferiour
 sort that were not able to buy new garments, altered their
 old into a decent fashion according to their degree: so that
 there was neuer such a change in such a short time, I beleue.

Too good to be true.

An other
change but not
so good.

SIV QILA. Suche a change God sende vs, I feare it will neuer come, it hath bin so long a comming. I haue sen gret changes with vs between one Sermon and an other in one place: for where the Preacher perswaded them gently, and cryed out against them vehemently for their proude, sumptuous, and gaudie attyre: yea, and in such sort, that it would haue made the very Infidels to haue relented: truly at the next Sermon after, they were more costly, proudly, & more gawdely attyred, with more netter and sonder fashions than before: And was not this a change as wel as yours?

OMEN. But not so good as ours.

SIV QILA. Surely, yours was a wonderful good change. I feare it is Too good to be true.

Rose.

OMEN. And truly yours is a maruellous euill change and I thinke it is Too euil to be false.

SIV QILA. The more euil it is, the more neede to be false; and the more good, the more neede to be true: Wel, though commonly there is such excesse of apparell, suche gawdy going, and such peacockly & new fashions every day: (for al the preaching and teaching) yet your alteration taketh place in some of our people.

Marke.

OMEN. It is an euil soile that breeds nothing but sin: It is an euil winter that hath neuer a fair day: & that is a mad kind of people that are al giuen to pride. Surely, such brane attyre, and such shifting fashions, must needs aske great cost, & great cost wil quickly consume. So that I beleue by these your sayings, many thereby are broughte into suche a consumption, that they are houselesse & landlesse, their purses penilesse, and they at length meatlesse, & then they need not feare to faint in their furies, nor to be sicke of surfeitings: & one god turne they shal haue besides, they shal not be troubled with tares and subsidies, nor with paying of house rent: and some of them besides may boldly brag, that they haue spent as much in one yeare, as their fathers got in twenty.

a poore brag.

SIV QILA. They that can make these brags, may be bold to beg their bread: surely, if there were no preaching at all,

me

me thinks reason should rule them, their own wits should wil them, and the want of wassers might warn them, from being so prodigall, and spending so bainely.

OMEN. What wil you say to them that are so bewitcht for vnlesse they were so, they woulde neuer do so. A marne-^{a marneous} lous thing that they wil pay so deare for Gods displeasure, to spend so much to seke their owne sorrow, & to go a while gape, to begge euer after. But truely if they knew the price of Gods displeasure, they wold rather go naked than weare such attire, and though they thinke that they shal be disday-^{thing indeed.} ned and mocked if they do not goe according to the fashion, yet many do mocke them bicause they go so out of fashion. ^{Note this.}

SIVQILA. What more fondnesse than to bestow mony to be mocked: certainly if the auntient fathers that lyued vertuoufly, that went decently, and fared temperatly, were alive at this presēt, they wold maruel at the going of many. Truly our father Adam, which was Lord of the whole earth, had but a leather Pelte to couer his nakednesse, and to keep him from the cold, and God thought it good inough for him, else he wold haue giuen him a better to weare: and he was wel pleased withal. But now many that haue scante a vil- lage of their owne, yea, and a great deale lesse than that, do so haunte themselves in their beluets, and so sway in their silkes, that one woulde take them (vnlesse they knew them) to be rather superiours than subiectes. And whereas one of ^{Marke here;} causes why Adam did weare hys garmentes, was to hide or couer his indecent partes: they haue turned the vse of their garments quyte an other way, and weares them for plaine pride. So that they are proud of that that shoulde make the ashamed. Who woulde be proud of the shæte he weares in ^{Markc.} doing his penance?

OMEN. None but fooles I thinke, vnlesse he be proud for the offence he committed. For his offence is the cause why he doth weare the shæte. So that the shæte should rather put him in minde of his offence whyche made hym weare the shæte, than to be proud of the shæte. ^{It were good reason so.}

D.iiij.

SIVQILA.

Too good to be true,

SIV QILA. Euen so the wearing of our garments should rather make vs remember our imperfections, our vndecent parts, and our vilenesse, the rather to allure vs from pride, than thereby to be proud.

It is strange
indeede.

OMEN. You haue spoken the truth with much reason. It is strange, that that should pusse by our hearts, that should plucke downe our hearts.

SIV QILA. I pray you do your people keepe one fashion and order in their apparell.

OMEN. What else, for if any with vs happe to change the fashion of his apparel, and goe otherwise than the aunient custome of our Countrey doth allow: he shall not onely bee pointed at, and mocked therfore, but also noted of suche inconstancie, that he shall neuer after be called into any office or place of credite. And furthermore, he shall lose halfe bys goods which shall be distributed for the reliefe of the poore, for that he seemed to disoaine the fashion of his forefathers. It seemes by your former talke, that either you haue no suche lawe, or it is not so kept.

So many fa-
cies, so many
fashions

SIV QILA. So truely, we haue no such order, for so many fancies, so many fashions with vs. Or euer one garment is woꝛne, an other newe fashion is come in.

OMEN. That muste needes bee a greate trouble to Tay-
loꝛs.

SIV QILA. It cannot chosse, but that they make them pay for their pleasure. Surely I muse, seeing ther is so much crying out against it by the Preachers, that they are so new fangled and so fantastickall.

OMEN. It seemes they meane not to followe Chyistes example therein, who did weare as simple and as plaine a fashioned garment, especialy of one of his degre, as cuer was woꝛne. And yet he was as able to haue had as manye newe fashions, and costly lutes of apparell (if he had list) as the beste of them all.

SIV QILA. Wel, seeing the King of al Kings was con-
stant

tent to goe so baselye, and in one fashioned garment: then why should we that are earth, ashes and dust, picke vp our selues so Decockly, we are our garimets so gaudely, and that so costlye and changinglye: I feare, it is so Lucifer-like; that wythoute we chaunge our copie, (and that wyth *Marke this well.* we shall rather fall wyth Lucifer into Hell, than mounte into Heauen wyth Christe. All Gods creatures from the beginning doe keepe their order and fashio, where in God created them (but onely man, for whome God made them all) who though he is the most reasonable creature on Earth of all other: who thought he hath the most occasion to keepe good order of all other, and for whome though God hath done more, than for all other: yet he is the most out of order of all other. Consider the sensitive creatures inferior to manne, whiche are beastes, birds, fishes, wormes, flies, and all other such like, and you shall not see one of them, but are of the selfe same fashio, order, and qualities, as they were aboue five thousand yeares since, when God first created them. Sea and all well contente therewith, and loke for no newe fashio. *Herbes and trees keepe their old fashio.* Marke the vegetable creatures, whether they keepe not their old fashio on stil or no: hath not y Primrose, the Coloslop, the Deasie, the Marigolde, the Rosemarie, the Lillie, the Apple tre, the Walnut tre, and all other Hearbes, Herbes, trees, and plantes, the like floures, leaues, stalkes, rootes, fruite, colour, smell, taste, vertue, and qualities, that they had the last yeare: and haue alwayes had since their first creation: consider the Minerall creatures, as Stones, sulphur, allum, and golde silver, leade, tinne, and the other mettals, whether they doe not reseyne still their olde forme and fashio: that they haue euer had or no: so that every one may knowe them by their old fashio that sees the: yet man y God hath made lord & ruler of al these things, y keepe their olde order and fashio (that should keepe himselfe & all things in order) both so disorder and unfashio himselfe, that you will not take hym that was last yeare, to be himselfe this yeare: neither.

Too good to be true.

Neither in apparell, countenance, behaviour, gesture, nor perhappes in qualities nor maners, and no maruel though we doe not knowe them to be themselves, for I feare they themselves do not know themselves.

Note this.

OMEN. Truly I neuer heard of moze preaching and lesse following than is there by your sayings, but if they would do as we doe, they would bring forth better fruites than they do.

SIVQILA. How is that I pray you?

Marke this.

OMEN. We do not come rashly to heare y^e word of God. For we make a full accompt that when the Preacher doth speake: that then God himself doth talke vnto vs: And who will not go willingly and reuerently to heare God speake, to auoyd our damnation?

SIVQILA. Of truth none vnlesse they be mad, for what if a worldly Prince should determine to goe into a Citie or Countrey, all the inhabitauntes whereof were rebels and traitors, and would with his owne mouth not only tell th^e that he did freely pardon them of their rebellio and treason, but also would giue to every one of them his house, or farme to dwell in during their liues without paying of any rente, taxes, subsidies, or any other charges? would they not with great gladnesse, decentnesse, reioicing & willingnesse come thither, and most reuerently heare that good King speake?

Wo:thy the noting.

OMEN. Or else they were wo:thye to haue a rebellies reward, that is a rope.

SIVQILA. Th^e they are wo:thy to be hanged eternally in hel, that wil not most glably, willingly, ioyfully, decetly, soberly, and most reuerently come to heare the eternal God the King of heauen himselfe speake, who doth pronounce not only vnto vs his free and generall pardon in forgiuing and sayng vs by the death of hys owne onely Sonne Iesus Christe from euerlasting damnation in Hell fire, (which we iustlie haue deserved by our detestable dedes) but also promiseth vs to dwell with him for ener in Heauen in his own kingdome, in such cōtinual ioy, pleasure, peace,

happi

happinesse, quietnesse and reſſe, as none wth penne can deſcribe, wth tong can tel, nor wth heart can thinke (ſo that we wil ſollowe and obey his worde) which to heare, marke, remember, and obſerue, it ſtands vs vpon.

OMEN. You haue ſpoken moſte truly & reaſonably. For Marke this if we do willingly and reuerently heare an earthly Prince well. ſpeake for our ſhort and balne profit: how much more ought we wth great ioy, deſire, and moſt humble reuerence, hear God ſpeake vnto vs for our endleſſe profit, ioy, pleaſure & felicitie: Wherefore (as I ſaide befoze) we make ſo full ac-
cōpt to heare God ſpeake (for if we heare his word, we hear him: for God is the word) that befoze we heare the Sermon, we fall moſt humbly and reuerently down vpon our knees, & do pray moſte hartily to God, that he of his merciful good-
neſſe wil ſo ſoften our hearts, that his holy word may take deepe roote therein, that he wil encrease oure memorie that we maye carrie away the good leſſons that we ſhall heare therin, and that his holy ſpirit may ayd vs, guide vs, moue vs, and procure vs to bring forth the fruites of the Goſpel, whiche ſhal be taught vnto vs therein.

SIVQILA. Oh it is that godly and ſeruent prayer that woꝝkes this woꝝthy effect.

OMEN. Yea, and at the end of euery Sermon we pray in ſuch oꝝder likewise, and in our pꝛivate houſes, we ceaſe not to frequent the ſame.

SIVQILA. Yea, that is the way for ſuch a ſeede to grow. For what is it to ſowe ſeede vpon the graſſe oꝝ grēne ſwarde vnploughed oꝝ vndygged: euen ſo what is it to ſowe ſuche a holy ſeede in harde and vnprepared hearts: it is for lacke of theſe godlye prayer that preaching ſo little pre-
uailes.

This is to be
conſidered.

OMEN. It is poſſible that many of youre Sermon-hea-
rers, doe miſtake the Preacher when he willes them to pray.

SIVQILA. Wherein do you thinke?

OMEN. Perhappes they take Play in ſteade of Pray: it

C.

is

Too good to be true.

is but the mistaking of one letter.

SIVQILA. I know not whether they take it so, but I thinke they make it so. For many goes from the Sermon to dinner, and from dinner to play.

OMEN. And why not from the Sermon to supper, and from supper to play? It would græue them to be halfe so long a praying, as they are in playing.

SIVQILA. A strange thyng to be wondered at, and a gaynst al reason, that many do play wythout wearinesse, seauen or eight houres togyther, perhappes a whole night, to displease God and lose: but to pray a quarter of an hour, woulde tyer them to please God and win. For want of this prayer, the proude goes as proud or prouder from the Sermon as before, as is sene by their stoutnesse, gesture, and haughtinesse: and the riche couetous, as grædie or grædier than before. For though they are worth a thousand pound, their eares are so deasse, their heartes so harde, and theyr purse so shutte, that one poye penny cannot get out to succor the poye.

OMEN. Wel, I feare God wil kepe his mercie from the riche that kepes their money from the poye: and then they are in a good case.

SIVQILA. Dines would giue al the woꝛlde if he had it, to be out of Hel, and rather than they wil part wyth a peny, they wil goe to Hel. Indes dyd moze for money, than money wil or can do for him: for money hath brought hym to Hel, but money cannot bring him out of Hel. Therefore, woe be to that money that makes them be so madde, to lose the presence of God, for the company of the Diuel.

OMEN. Truly you would wonder to see how the people to vs of theselues, immediatly after the preaching is ended, do come flocking & thronging one another to the preacher, to who (being a man of such godlynesse, conscience and credit) they moste willingly, fræly, & liberally do deliuer mony according to their abilitie for him to distribute to the poye, as he shal thinke their necessitie shal requyre: and you wil not be-
laue

keene how they please to be one afore another: and it is no small summe that is thus giuen at one Sermon.

SIVQILA. Do they thus at every Sermon, & through-
out all your Countrey.

OMEN. Yea truly:

SIVQILA. I neuer heard of the like. I haue sene many
godly collections at the end of Sermons: but they haue bin
perswaded and moued thereto by the preacher for some one
prinate person or purpose. But so commonly, vniuersally,
willingly, liberally and so earnestly, I neuer saw any. In
deede there is a great sort with vs, that goe hastily, and wil-
lingly, and thzong one gnother, strining who shall pay first.

OMEN. Wherefoze: to relieue the poze?

SIVQILA. Pay, skant to so good an vse.

OMEN. Wherefo then?

SIVQILA. Forsooth to see Bearbaitings, Bulbaitings,
Playes, Wanters, and Tumblers, the most parte of which
people, I thinke, are such as seldome heares sermons. Ther-
foze the lesse maruell, though they spend the time vayne-
ly, and consume their money sondely. But the riche Sermon
hearers, befoze mentioned, whiche loue godes moze than
godnesse, and money moze than mercy, I wonder at them,
for though their greedinesse wil not suffer them to giue one
grote, nay nor any thing at al to their naked & needy neigh-
bour, neither the plaint of the poze can make them take pi-
tie, to giue one penny: yet the same perhaps within a while
after will not sicke to spend halfe a crowne or ten groates
at the least, at the Tauerne, on their seyned friend (perhaps
prinate foe:) yea and will not sicke at a dinner or supper, to
spend in greate chere and superfluous fare, for clowbacks,
flatterers, & Sicophants, thirtie or fortie shillings (I wil not
say foure or fise poundes) without any remorse, grudge of
conscience, or any care or remembrance of the poze, who
they saw that day like to perish, the fourth part of which su-
perfluous dinner or supper would haue succoured a scoze of
them well a leuennight.

The harde
harted and
riche Ser-
mon hearers.

C. g.

OMEN.

Too good to be true.

They were
better suppe
with God
than dinc
with Diues.

a wonder
sunderde.

OMEN. They are *Dines* diligent Disciples, therefore the Diuell will bid them with *Dines* to dinner.

SIVQILA. A dolefull dinner will that be, where in stead of fine fare, they shall be fed with furious flames of euersla-
king fire. Is it not a wonder to see how couetous and nig-
gardly they are in sparing a penny or a groate, that mighte
help them to Heauen: and how prodigall and liberall they
are in spending a pound, to bring them to Hell?

OMEN. Our riche men are so charitable, and so pitifull
to the poore, that if they see any poore, blinde, lame, soare or
naked in the streets: (as seldome there is anye such) they do
not onely call them home with them, and giue them fode
and rayment, but also will gette Chirurgians to helpe, and
pay them for healing of them. And they will not go to din-
ner or supper, before they themselves haue called their most
poorest neighbours to dinc or suppe with them: and when
they depart, they will giue money to some of them, clothed
to othersome, and fode to othersome, as their necessity doth
require.

SIVQILA. But they sitte at their doores, and happy they
may do so.

OMEN. Nay they are set at their owne table: yea and
that about themselves. For they are assured by Christes
owne words; whatsoeuer they giue to the poore, that giue
they to Christ. And seeing they see Christ, they thinke that
Christ is worthy to sit about them.

SIVQILA. Oh blessed people that are of that belêse,
for their belêse therein is most true. The poore with vs,
woulde thinke themselves happy, if they mighte haue a
pecke of pottage, or the scraps that come from the rich mens
tables, two or thre houres after they begin their dinner or
supper, and to haue the same giuen them at their doore. But
many of the sayd rich greedie guttes, caring for nothing, but
for the filling and filling of their owne backe and bellie, can
not be content to go by their poore pitifull brethren and giue
them nothing, but they will most vcharitably, and vnchristi-
anly

The wicked
and cruell
vsing of the
poore.

Manly rebuke them, chide them, rattle the, yea, and threat them, that the poore being cheeke of them that should cherish them, are almost driuen to dispaire.

O MEN. Well, they shall stand more in neede of Christ at the last daye, than the poore stands in neede of them at this day. And then if Christ shoulde rebuke them, chide them, or threate them, it will be wrong with them: for now, though they wil not relieue or help the poore, yet there be other that can and will: but then, if Christe will not help or relene them, there is none other that can nor will, except the Diuel as good hee without his help. can helpe them, to whome they find readye and at hande to do for them as he hath done for *Dives* and *Judas*, whose friendshippe when they once seale, they will be sozie (but too late) that they refused the fauoure of Christe for the friendshippe of the Diuell.

O MEN. Well, the riche with vs haue a greater respect to the fauor of Christ belike, than I rich with you haue: for al is too little we thinke, that we giue to the poore, for Christs sake: though they thinke all is too little that they spend on themselves, for the Diuels sake.

SIR QIL A. In dede they haue a godly respect if they do so: for, if they giue all to the poore for Christs sake, and leaue themselves nothing, can all the money they haue spent on themselves: can all the goodes they haue giuen to their children: can all the fines they haue payde for *Farmer*: can all the presents they haue giuen to great menne: can all the money they lay out for *Merchandise*: can all the mony they lende to *Murie*: or can all the mony they spend on feasting their friends, bring the like gaine: no I warrant them. For they shal haue no recompence nor gaine for that they spent on themselves, vnlesse for that they spend voluptuously, viciously, exceddiuely, and vainely, which the Diuel will reward them for in Hel. And as for that they giue to their children, they may happe haue a thanke, and peraduenture be suffered to beg if they chaunce to stand in neede. And for their fines, they haue at earthlye *Farme* for a selue yeares, and per-

No money laide out can bring such a gaine, as that which is giuen to the poore for Christs sake,

Too good to be true.

haps thrust out ere the yeares be halfe ended : and for these presents to great men, they may happily haue something, and giue three giftes ere they get one rewarde : and though they obteyne the thing they require, yet it can be no better than an earthy gifte, that is got painefully, kept carefally, and lost sodainely: And what is gained by the money layde out for Marchandise: is not the ship and al the merchandise lost sometimes: is it not solde sometimes to suche as neuer pay therfore : is not much therof somtimes consumed by bawdry seruants: nay, is not y^e Merchants throte somtimes cut for the mony he toke therfore: And though none of these things chaunce, the greatest gaine that the Merchant can haue, is to be riche, build faire houses, fare finely, and goe trimly, which, if he vse vngodly, and bestowe vncharitably, he shall gaine therby hel fire eternally: and what wil be the gaine they shal haue for their mony lent to vsurie: Forsooth they shal not dwell in y^e Lords Tabernacle: where then: truly in Hell: for they that shall not dwell in Heauen, of force their habitation must needs be in Hell, where they shal pay a greater vsurie to the diuel, than they receyued for the loane of their mony. And for the feasting of their friends, they shal haue faire words, double thanks, another feast for it, and counterfayte countenaunces, and if they chance to come to pouertie or to decay, they will recompence the with a frowning face, a lostie looke, and a disdainefull speche : and they maye be as bolde to begge a peece of bread at their doze, as they were bold to sit at their table and fare of the beste : but for that they giue to the poore for Christs sake, they giue the same to Christ, & can that be lost they giue vnto Christ : no truly, for he will not only succour them, defende them, & save them in this world therefore, but also wyl giue them the Kingdome of heauen to dwell in for euer. And thus for giuing Christ a little worldly trash that he giues vs before, he giues vs the greate Kingdome of Heauen, farre passing all the kingdomes of the world.

Q MEN. Spende what they will, lende what they wyl,
and

and giue what they wil, al is but lost in comparison of that that is layde oute on thys sorte to the poore for Christes sake.

SIV QILA. Therefore what wicked wretches are they that are suche niggardes to Christ, that is so lyberal to the? How would that man be prayesed, esteemed, and loued, that shoulde giue that poore man a hundreth pound a yere, that lends willingly for his loue one peny out of a groat whych he before gaue him: then howe muche more shoulde we esteeme, honoz, loue, and obey Christ, and thinke al too little that we do or can do for Christ, whych doth not onely geue vs here al the worldly riches we haue, but wil giue vs the kingdome of Heauen, if we bestowe on the poore for his sake part of this vaine worldly goods whiche he before hathe geuen vs: What if God should kepe the Sun that it shold not heate the earth: the raine that it shoulde not moisten the earth: and shoulde stay the grasse from growing, the corne from encreasing, the trees from bearing fruite, and the fish, birdes, and beast: from breeding: What riches shoulde the welthiest and proudest of vs all haue: what fode shoulde we fode on: where shoulde we haue garments that make vs so gay: howe long coulde we liue: then (this well considered) they are farre vnworthy to haue eyther fode or raymente, or any other things in this world at Gods hand (much lesse in the worlde to come,) that wil not giue part of that to the poore, for his sake that hathe giuen al before.

They are wicked wretches indeede.

Suche a one is worthy to be prayesed & loued.

Marke them that are more worthy of loue & praise,

Consider this.

OMEN. There is one worthy sentence that Christe spake that is muche considered, and greatlye folowed of vs.

SIV QILA. What is that I pray you?

OMEN. Whatsoeuer you would that men shoulde doe to you, euen so do ye to them: Thys sentence is paynted on the postes of houses: and there is suche a straighte lawe wyth vs, for the doyng accordyng to thys saying, that if they folowe it not for the loue of Christe, they

dare

Too good to be true.

dare not breake it for feare of the penaltie that belongeth to it.

SIVQILA. How is that?

OMEN. Forsooth as they doe, they shal be done vnto: for there was with vs a very rich man that came by a poore naked lame soule that lay in the colde, who though he lamentably and pitifully cryed out of the saide riche manne, for to haue some relæse or succor, he did not onelye chide and rate at him for asking some almes of him, but also went awaye, and gaue him nothing at al: wherof, when the Ruler of the Citie there heard, he sente for the said churlish rich man, and asked hym what the sentence of Christe was, that was commaunded so straightlye to be kepthe amongst them: and the saide riche man saide, Whatsoeuer you would that men shoulde doe to you, euen so do ye to them: then the sayd Ruler of the Citie commaunded that he shoulde put off his clothes, and then he was compelled to sit in suche poze, thynne, and beggarly ragges, as the poore man did, in the open streets, a whole day together, and none could be suffered to giue him at that while, either meate, drinke, or clothes, or any other thyng to succour hym: and at night he was brought before the said Ruler againe: when, he asked hym, whether he had done to the poore man, as he woulde be done to himself, and he answered no: and then the Ruler said to him, as you like this your selfe, doe so to other. And then all the riche mans clothes that he did weare at that time, was giuen by the ruler to the saide poore man. Whiche worthy example dyd so much good, that what for the loue of God, and what for feare of the law, the poore euer since with vs haue bin maruellously well succoured and relæued.

SIVQILA. Truly me thinkes it is Too good to be true: but if it wer true, he was as wel serued as he had deserved. Oh if two or thre of our rich, ful, & fat cozmozants that are so pittilesse, disdainful, and vncharitable, to poore, hungrye, naked and needy, were vsed in such sort, so many woulde not goe so stoutly, proudly, and carelesly by the poore wythoute giuing

A couetous
man wel ser-
ued.

gluing the something, as they do, if they should be done to
as they do to other, they would quickly cease frō doing that
they doe: they would do more for feare of one dayes hunger
or colde on the earth, than for feare of an euerlasting hunger
and burning in Hell. Well, happie are the poore that take
their hunger patiently. But I pray you take the poore (with
you) their pouertie patiently, or not?

OMEN. The patience of the pouertie with vs passeth, for
they are so well instructed in the scriptures, that they know
The poore in spirit are so blessed, that theirs is the Kingdome
of Heauen, not that toozly pouertie makes them blessed,
vnesse they be withal, humble, meke, gentle, patient, louing,
faithful, and goodly. And they think themselves in this case,
more richer in their great and extreame pouertie, than the
richesking on the earth: For poore *Lazarus* that is in *Abra-*
ham bosome is such a pleasant patterne, and the rich gluttō
so fearefull an example vnto them; that the poore they
are, the more joyful they are: and the richer they were, the
more sorrowfull they are: knowing that riches are snates to
plucke them from God, and Pouertie is a meane to helpe
them to Christ. It is as hard to find with vs a murmuring,
impacient, or vngodly poore man, as it is easie to finde with
you a proude, churlish, and vncharitable rich man.

SIVQILA. Then belike all the impatience, and wte-
kednesse, is in your poore women.

OMEN. As all the Humilitie and charitie is in your rich
women. What I sayde of our poore men, I meant the same
of our poore women.

SIVQILA. Surely I neuer hearde of suche a Countrey
as yours, before this day, for of all other people with vs, the
poore is the most out of frame, especiallve the beggars, for
they seldome or neuer come to the church, neither heare the
woorde of God: whereby they are giuen to suche vblenesse,
drunkenesse, fighting, brawling, swearing, cursing, and most
vngodlye living, that it græues me to consider theye
state.

The poore
most out of
frame.

¶

OMEN.

O MEN. What haue you no lawes to binde them?
SIVQILA. Yes, the yble Roages are burned thozoughe
 the eates; and if they be taken after a roaging, they are han-
 ged.

O MEN. Then you are sure that they wil roage no more.
 They that may and can worke, and will not, it is mete
 they should be punished: but they that woulde worke, and
 cannot haue it, they are worthy to be sationed. Therefore,
 as due correction ought to be for the one, so ppanisson for
 worke ought to be for the other.

SIVQILA. We haue very good Statutes, or dayned for
 them both: but if the Statute for the said ppanisson were as
 well prosecuted, as the Statute for punishing of Roages in
 some places is executed, then godly exercise should be more
 used: Idlenesse the roote of euil, would sone be banished: the
 poze and needie the better chearished: the riche and weal-
 thy a great deale lesse charged: fewer Roages and Maga-
 bondes whipt, or punished: the Countrey and Commons
 greatly enriched: and God therewithall verie well plea-
 sed.

O MEN. I perceiue you haue manye good lawes, and
 euill kepte: but we haue but fewe, and very well kepte. I
 thinke God doeth plague youre wicked poze, with churlish
 and uncharitable riche: for, if youre poze were as
 godly as ours, God woulde make the riche as mercifull as
 ours.

SIVQILA. Surely I haue seene a godly disposed man
 with vs gyue twelue pence equally amongs foure, and deli-
 uered it to one, bidding hym, that the other thre shoulde
 haue their partes in it: who, after the giuer was gone, the
 buthankefull wretch kepte all to himselfe, and would giue
 the reste neuer a whitte: whiche couetousnesse, enuie,
 and spyghte of the poze, maketh manye other fere the
 worke.

O MEN. Yea, at their hands that woulde faine make an
 excuse to spare their purse: but the godly will not consider
 the

A greedy part
 of a poze mā.

the manner, but the neede of the poore. It were a wonder for you to see the marvelous desire that our people haue to help or to releue the poore: for, if it be once noped or bruted that one is in gret necessitie, or fallen into pouertie with vs: immediately as sone as they heare of it, such a company will goe thither, some one on horsebacke, and some on foote, as though it were to a Faire; and wel are they that cannot only come thither with the for most, but also that can giue the most money to releue him withall.

SIVQILA. There are some wyth vs, that make greafe haste, and runne apace when men are sodainely decayed or empouerished, but not to such purpose as they runne wyth you.

OMEN. Howe then I praye you?

SIVQILA. Forsooth, as sone as any are sodainely decayed or empouerished, they, to whom they owe money, or are indebted, will make haste, or runne apace, to seaze the reste of their goods, or to arrest their body, and to cast him in prison.

OMEN. Oh what villainous wretches are these, that is, as though one were wounded & another to come after and kill him out right. O mercilesse misers, how can they loke for merce at Gods hande when they shall stande in neede, that doe thewe such extremitie to thepp brethren when they do stand in neede? Would they be content to be emprisoned, when they stand in need to be pitied? or would they be contented to be whipped, when they haue bin scourged before?

SIVQILA. I knew one that was empouerished bothe by the losse of the sea, and by suretiship, yet notwithstanding, he was cast into prison of his cruel creditours, who hauing not sufficient left to satistie them, offered to giue them all that he hadde, and to leaue himselfe nothing in the worlde but the simple clothes he went in, (wherhe were not worth the value of a noble) & yet these mercilesse wretches would not release him out of prills, but kept him there, saying, they would make Dice of his bones, if they hadde nothing else.

I beleue these will be deare. Woe when they dwell with the Diuell. I perceyue they hadde rather be cruell for the fendes sauour, than to be mercifull to haue the grace of God. But by that time they haue line as lōg in hel, as *Di-
ne* hath done, they will thinke they haue gotte such gaires for the crueltie they haue done. Wicked wretches, howe were they helpecht, by keping him in prison: He should be power, whereby they were neuer like to haue theyr own, and by setting him at liberty, he might be the rycher, whereby they might obtaine ther own: and furthermore, if he should die in prisō, his death did not only discharge his debt, whereby they could neuer recouer any thing, thogh he were worth a thousand pound, but also God wold so reuenge his cruell death on them (vnlesse moche heartily they repented the same from the bottom of their hartes) that they should haue lyne in an everlasting prison, in the flames of infernal fier, and intollerable torments of Hell for euer, which is another manner of imprisonment, than they didde or could prepare for hym.

OMEN Wel, your cozmozants shall neuer get so muche good by ther crueltie, as we shall doe by oure Charitie. As I tolde you before, all our whole Countrey is giuen to be maruellous mercifull, and to be altogether charitable: for they are of this beleafe: that Christ, for whose sake they help their poore brother, will not only blesse the rest of their good the better, and prosper their trade and doings, whereby they shal be ten times rycher in thys world: but also that he will rewarde them after theyr death, with the Kingdome of Heauen.

SIXTH A happy people that haue this beleafe, & a blessed Countrey that loues Christ so wel: yet I thinke if our greedy gatherers did beleue, that Christ woulde send them ten times as much as they should bestow on the poore, they woulde go as thickly, runne as quickly, & giue as liberally to the poore, as your countrey men doe for their harte: but yet by this way, more for the greedynesse of the gain, thā for the loue of

Marke this
well.

and Christ: and more for the increase of their goods, than for the kingdom of Heauen. But another thing I haue to aske you: are the wiues obedient to their husbands with you?

OMEN. There are no wiues on the earth more obedient to their husbands than ours be. *SIV QILA.* When I beheue they haue doing and carefull husbands.

OMEN. What else? For they will go without themselves, rather than their wiues should lacke. And you shal not find in all our Countrey one, but that is so careful for his wife and familie; that he thinks no trouble too much that he takes for the maineyning of them.

SIV QILA. His wife doth hir diligence likewise, both the more.

OMEN. Be assured of that, for she is as great a sander as he is a getter. And she sees that hir seruants loyter not; but labour; and the least child she hath, as soone as it is able to do any thing, shall not be suffered to be idle. And euerie of them shal be put to that whereto they are most apt: not one of them, but as soone as they can speake, they are taught to say the Lords prayer, and the Christian profession.

SIV QILA. And is this generallye used throughe your whole Countrey?

OMEN. Yea in deede is it. *SIV QILA.* Some with vs, whose parentes feare God, are brought vp in the same order (thanks be to God.) But truly the most of our youth, especially the poorer sort, are so slothfully, fondly, wantonly and idly brought vp; that it is a grieue to the godly, anoyance to their neighbours; a sorrow to their Fathers, a mischief to their mothers, and a dolefull destruction to themselves at the last.

OMEN. Have you not a law for the punishing of the Father that brings vp his children?

SIV QILA. No truly.

OMEN. Then we haue. For if any child with vs cannot either reade or say the Lords prayer, and the Christian pro-

The wiues of Maugun are most obedient to their husbands.

Their children well brought vp.

Children as euill brought vpp.

A law for the father that bringeth not vp his child well.

session at five yeares of age, so that he or she can speake. And if any other childe be ignozantly, rudely, or disobediently brought vp, the father or that childe shal (if he be any auctoritie or office) immediately be put out of the same. For we hold, that they that cannot order, rule, or gouerne their children and families, neuer wil gouerne or order any great charge or office in the common wealth. And also every such negligent Father, if he be rich or able, shal not onely put every such childe so ignozantly brought vp, into a place there next for such purpose or daymen, called the house of good education, and pay for their teaching, feeding, clothyng and other necessary charges: but also that pay for the teaching, feeding, clothyng, & other necessarie charges, & bringing vp of so manye of his nexte poorest neyghbours children in the same house of good education, as he is constrained to put and find there of his owne.

SIV QVILA. But what if such a Father be not able to doe thus?

OMEN. Then he shal receiue twenty stripes, euery moneth once, untill he haue trayned his children Christianly and obediently, according to the order of our Countrey.

SIV QVILA. It may be, that the children so rudely brought vp haue no Father liuing.

OMEN. The their mother, or they, in whose keeping they are, shal perforce the same (if they be able) or else suffer the punishment, if they be pore.

SIV QVILA. And is this good order thoroughly executed with you?

OMEN. Yea indeede is it, and that as wel on the riche as on the pore.

SIV QVILA. When it hath done very much good.

OMEN. It hath done so muche good, that it is harde to finde in all our Countrey, one childe of five yeares of age, that cannot say the Lordes prayer, and the whole Christian profession, or anye other that is rudely or disobediently brought

brought by

SIVILLA. Surely you are to be commended for this woorthye order: but muche more to be prayesed for the generall executing thereof. Truly there is neyther penaltie for the riche, nor punishmente for the poore with vs in this case. For if there were, so manye of our youth would not be in principles of Christianitie so ignorant, to their parentes so disobediente, nor in their doings so rude or insolent.

OMEN. If you haue such, or as good, I thinke they wold rather be omitted than obserued: as well on their partes that shoulde see it performed, as theirs that shoulde see it executed. And then as god neuer a whitte as neuer the better.

SIVILLA. In dede you haue sayd the trouth: for what through fauour and friendship, what through flatterie and feare, and what through negligence and recompence, many god lawes and orders are both euill kept, and euill executed.

OMEN. So maruell, for lacke executing of lawes, makes euill keeping of lawes: but execute lawes broken seruerely at first on a few, and the same lawes after wyll be well kept of many. The pwise whereof none knowes better than we.

SIVILLA. But what order haue you for disobediente children to their parents, of more ripen yeares, and seruants to their maisters?

OMEN. Surely there is none such with vs now. But our law is, (whiche if it be broken it is surely executed) that if anye betwixne a dozen yeares of age and twentye, are disobedient, and will not be ruled nor do their dutie as well to their Parents as Maisters, neyther by anye gentle or faire meanes, neyther by sufficient correction: every such one shall be bound prentise vntill they shall be thirty yeres of age, with such maisters as be able and will rule the. And if at any time during the said yeares, they go or steppe aside from

Too good to be true.

from their said maisters: then they, during their liues, shall be the Kings bondmen of our Countrey.

SIVQILA. It may be that their maisters crueltie may be the occasion of their going, and then it were against reason that they should be both bled cruellie, and also made bondslaves.

OMEN. You haue sayd well: but if it can be proued that their maisters haue vsed them other ways than they ought, or that they haue lackt either meate, orinke, cloath, sufficient lodging or rest: then their maister shall forseyte the fourth part of his goodes, which shall be sold and equally diuided among ten of his most pore neighbours that dwell next vnto him: and they shall be put to offer to serue.

SIVQILA. You make your orders y straighter, that you might haue few offenders: But how vse you them that are disobedient, and misuse their father and mother after they are twentie yeares of age?

OMEN. If their parents be poore, and they pious, they receiue on their bare kinne thirtie stripes with a whippe thirtie dayes together: and if they be poore, and their parents rich, then they shall neuer haue any of their fathers or mothers goodes or lands, neyther shall their fathers or mothers relieue them or cause them to be relieved with any of their goodes or liuing, in paine of forseyture of all that they haue. And if the child be rithe and the parentes poore, then the one halfe of his goodes and lands shall be giuen to his parentes, to help them withall: and the other halfe shall be sold, and the money shall equally be giuen and deliuered to tenne of their next pore neighbours children that are most obedient to their parents, and that are of most honest behauiour.

SIVQILA. Truly an excellent good order. For though they be not to breake Gods commandement in disobeying their parents, yet whipping, the losse of their lands or goodes that they haue, or the goodes and lands of their parents which they are like to haue, seares the to disobey or misuse them. And the gassing of the disobedient persons goodes in

such

such order, makes poore mens children strue to excēde one another in obedience, and honest behauior. But what if any be rich or wealthy, or come to promotion, and wil not help, or relēue, or succour their Parents, or iuen to miserie or povertie.

O M E N. Of truth, we haue such a worthy law therefore, which hath bene so straightly executed on thre or foure offenders, that neuer any since durst breake the same. One example whereof I will shewe you, whiche shall be sufficient for your vnderstanding and liking I hope.

S I M Q U I L I A. Declare it, I pray you.

O M E N. A certaine Merchant man with vs being very rich and wealthy, brought vp one of his childre in learning and other speciall qualities, sparing no cost for the trayning him vp: for he esteemed him aboue all the reste. Who after throughe his witte, learning, and other excellent qualities, grew more and more in estimation and wealth: so that at last the King did so fauour & esteeme him, that he bred him in his most secreete and waightie affaires, whose father (the Merchant) partly by euil seruants, partly by euill debtors, but chiefly by great mishap and losses on the Seas, ought a great deale more than he was worth, and so came sodainely to great povertie & penurie. Who, hauing none other stay to sticke to than his sonne, that was thus highly promoted, went to his sonne, making a full accompt that he should not lacke at his handes whatsoener he needed. Whour, when his sonne sawe in such a poore case, he did not only refuse to help or relēue him any thing at all, but also thought scoorne to take him for his father, and gaue him a flat answer, that if after he troubled him any more in such sort, he would make him fast for spying. And so he flang away in a fume. Where with his poore father was in such a perplexitie, that he knew not well what to do, looking least of all other that this his son would so serue him, considering he loued him aboue all the reste, bestowed more on him than of all the rest, and trusted to him more than to all the reste. But saying no more pincht

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with

Too good to be true.

with extreame necessity, and taking his sonnes ingratitude so earnestly, he was fully determined to complaine to the King, being assured that he would heare him speak gently, iudge according to equitie, and performe iudgement speedily.

SIV QILA. Yea, but perhaps he might wait there a good while, ere he could speake with the King.

OMEN. So truly, for comonly one whole houre together in y^e forenone, and one other houre in the afternone, the King sits openly in his gate, that any may complaine to him there that hath cause, for that place is only for complaints.

SIV QILA. If the Kings with his shoulde vse this order, it woulde growe shortly to a disorder: for there woulde bee so many complaints, that they woulde goe neare to thrust the King out of his Chayre.

Marke.

OMEN. Yea: that is a token that the Rulers & Iudges do not execute their Offices truly and diligently in the country far from the King. For, if they did, they woulde not go so farre to complaine, that might haue equitie neare home. But our King is not so troubled, for we haue so few offenders, that we haue few complainers.

SIV QILA. When proceed I pray you: what did the poore Merchant then?

OMEN. He wayted against the next day when the King came to sit in the gate, with whome he was sure his sonne woulde come: whom as soone as he saw, he knelt humbly before the King and said: Oh King, what is that son worthy to haue, that wil not help nor succour his father, being calte from great wealth to povertie: neyther will acknowledge him for his father, though his father loued hym most tenderly, & bestowed on him liberally, & brought him up tenderly? To whome the King said: What I see him, then I will tel thee what he is worthy to haue. And, because we wish to haue him before vs with speed, we will send one of our seruants for him, therefore tell vs where he is. Then saide the poore man to the King, your Grace shal not neede to send for him: for he is here already. And then he pointed to his son: said:

This

This is my duking sō, whō you haue thus promoted, which had neuer come to this, if I had not bestowed so much in the bringing of him vp. But it is oftē seen, y when y father doth most for his child, y child doth least for his father. And those childrē, whose parents do paper most: those parents in need they do succor the least. When the k. turned to the lord, being one of his priuie counsel (which was the sayd merchāt mans son) saying: how say you my L. is this poze mā your father. y you haue refused to succor, & disdain to take for your father? then he said to y king, I know not whether he be my father or not. And ede said the k. he is a wise child that knowes his own father: but is this he that brought you vp in stead of his son: then he answered the king: I cannot deny but that this is he that brought me vp, & whom I then toke for my father. Was not your mother his wife whē you were bozn (said the king?) yes truly said the L. Whē the king said to him again, do you know that you haue any erthly father besides him: no truly said he. A barlet said the king, to excuse thy pride and presumptiō, into what mischiefs hast thou brought thy self? if this poze man be not thy father, as thou seemest to deny as much as in thee lyeth: the greatest gain y thou canst get ther by, is to make thy mother a whore, thy self a bastard, and thy father a Cuckold, which is but a slender recompence to him and thy mother for their great pain & expēces in their bringing thee vp. If he had bin but thy foster father, & his wife thy foster mother, being recompenced at ful for thy feeding, cloathing, & education: yet thou art bound by the law of God, by the law of nature, & by y law of friendship, reuerently to vse thē, lovingly to receiue them, boistifullly to reward thē, & in their necessity as a sō to reloue them: much more thine own father. What if they had suffered thee to starue in thy youth for lack of food & rayment: how couldest y thē haue liued: therfore thou owest thē for thy life. And what is a sufficient price for ones life, who can truly iudge: and what if they had not brought thee vp in learning & knowlege to their great cost & charges: how shouldest y thē haue attained to this prouisiō

C.ij.

thou

Marke.

thou arte: Whyle varlet not worthy to lue, howe can I
perswade my selfe, but that thou obeyest me rather for re-
ward, than for loue: for, if thou disdainest & refuseth thy most
louing and natural father in his pouertie, where ther is no
daunger, how quickly wouldst thou forsake me if I stood in
neede of the in any great danger, peril or necessitie: therefore
how durst thou be so bold to dissemble with vs, and to abuse
our Maiestie with thy flattering fawning al thys while: for
how canst thou be faithfull to thy Prince, that arte false to
thy Father: and therewithall the King cast on him a fierce
and frowning countenance: whyche when the sayde Lord
perceued, he did fall downe before the King on his knees,
and desired hys grace to pardon him. To whome the King
said, if thou hadst perceiued, that we had little regarded this
thy poze Fathers complainte, thou wouldest then haue fed
vs with one fable or other, and so faced out thy poze Father
before our face. Or, if we shoulde haue posted him hys so
some other to declare his cause, & not to haue heard it our
selues: then thou wouldest haue found such meanes, that ei-
ther he shold not haue bin heard, but put off with fair wordes
fro time to time, or to be threatned or imprisoned for presu-
ming to complaine on such a noble man: that is so nigh our
person: as though hee such as you, had audacity to do what
wong you list. But now, because thou seest we haue heard
thy poze father attentiuely, and taking this thy vile fable
most hainously, and meane to giue iudgement without par-
cialitie: therefore thou humblest thy selfe vpon thy knees be-
fore vs, more (I am sure) for keeping thine estate, for prefer-
ring thy lands & goods, and for fear of punishment, than for
offending of God, angering of vs, or for mistaking thy father.
Wherefore thy kneeling is compelledly, not willingly. And for
that we haue giuen great charge & commandment throug-
out our realme, for the obseruing of this notable sentence of
Christ, As you would that other shoulde do vnto you, eue so
do yee to them, between one stranger and another, the bre-
thers wherof are punished, & well worthy that thou shouldst
with

Truly saide.

With great reaso to be much more punished, for not helping,
 or denying thy louing father: and because thou hast done to
 him as thou wouldest not haue him do to thee, thou shalt be
 done to, as thou hast done to him. Therefore my iudgement
 and sentence is, that presently thou shalt be depriued of all
 thine honozable estate and offices whatsoeuer of which we
 wil bestowe on suche as we thinke worthy thereof: and all
 thy lands and goods, whereof now thou arte possessed, we
 clearly take from thee, and doe geue at the same to thy poore
 father here, whome thou disdainest or denyest: straightly
 commaunding and charging him, that he shall neuer geue
 thee, nor suffer thee to enioy any part thereof, neither shall he
 couer nor reloue thee therewith: and the apparell that thou
 dost now weare, he shall haue, and thou shalt haue this thy
 fathers poore attyre, and weare it likewise: and thou shalt
 humble thy self to thy father, but he shall not onely re-
 fuse to reloue thee, but also shall refuse thee for his son. And
 also my iudgement is, that thou presume not at anye tyme
 hereafter to come in our presence, neyther to thin seauen
 myles of our Court, vpon paine of death: And this is our
 final sentence and iudgement, wherby shall not be reuoked.
 And when the King had thus saide, a great sorte did reioyce,
 that they had suche a king, that did giue so seuer and righ-
 teous iudgement of that wicked some, not regarding him,
 thought he was of suche hono, and so highly in his fauour.

SIV RICH. And was the Kings iudgement perfozmed in
 such order, as you haue declared in all pointes?

OMEN. What else: not one tote thereof was leste bydone
 or imperformed.

SIV RICH. Surely I perceiue your king respects not the
 offender, but the offence: the strate and seuer punishing of
 the superiours, is a sufficient warning to the inferiours: for, the
 poore offender may not looke to escape, where the rulers that
 the King loueth can finde no fauor. I perceiue the kings se-
 ueritie tendeth to a good ende, for he punisheth the offenders,
 without any pardon, because none should offend in hope of

The Kings
 worthy iudge-
 ment.

Marke well.

that

C. iij.

that

Too good to be true.

that pardon. Your country is happy that hath such ladies, but more happy I say, that they are so kept, yet must I more happy that they haue such a king, I would al such sons were so serued. He thought you said, that al the wiues with you are inactuellous louing and obedient to their husbands.

OMEN. I said so, & I will stand to it, for I assure you, if the loue and obedience of women were losse, it might be forside in them, al the wiues in the world may learne to loue and obey their husbands at them.

SIV QILA. We haue with vs many gentle, louing, and obedient wiues to their husbands; but that shal so, I dare not affirm, least happily I might be found a liar. But what if a rich mā to you y^e hath a wiue, both thence to come to povertie? wil not his wiue the change his loue into hate, gentle speech into rhyding, & obedience into forwardnes. **OMEN.** It is impossible to find such a wiue with vs, for they haue learned so. And less to wel so, that, knowing, that as Christ is the head of the cōgregation, so is their husband their head. And they remember the promise and voto they made to their husbands at their marriage, whereby, neither povertie nor sickness, nor any other trouble can release the of their obedience. But if they should be disobedient, their husbands may not beare them.

SIV QILA. What then? **OMEN.** His husband must persuaide hit with gentleness. **SIV QILA.** But what if that wil not serue? **OMEN.** When the minister there must persuaide hit by scriptures, to obey his husband as wel as povertie as in welth, for whose persuasias, if she wil not amēd, then she shal be compelled to weare such an attyre, as is appointed for disobedient wiues, which whē she wears al y^e rest of the wint^r wil wonder at hit, which is the grettest infamy to hit that can be, altho his husband shal not be bound to find hit neither food, nor raiment, vntill she becom obedient to him.

SIV QILA. What is a very good way to make them obey, if it were but for fear of famishing. But I pray you sir what remedy hath the wiue, if his husband beat or misuse hit?

OMEN. There be none now y^e beat or misuse their wiffes with

Too good to be true.

Marke these
words.

The iudges
ment of him
that did beat
his wife.

chief ruler of the house; and shall take an accomple of
thys thy husbande of all that he shall gette, until he become
a louing husband to the; and both vse him selfe in all points
as a good husbande shoulde do: and therefore stande by, and
content thy selfe; for thus it shall be. And then he turned to
his cruell husband and sayd; how canst thou loue thy neigh-
bour: how is it possible that thou canst loue thy vere friende
(though he do nether so much for the;) how canst thou loue
thy parents; or how canst thou loue thy children, or any o-
ther; how canst thou loue thy superiours, or thy countre
that hateth thy selfe: thou thinkest I lye, because I say thou
hateth thy selfe: no, I do not lye: for, vntlesse thou hadst ha-
ted this woman thy wife, which is thy selfe, thou wouldest not
thus cruelly without all pittie haue beaten hir: for, by Chri-
stes diuine wordes, Man and Wife are two soules and one
body. If thou didst see a man beating one of his handes with
his other hande, wouldest thou thinke that he loued that
hand that he both so beate; for, is not that hand part of him-
selfe: then, howe can I be perswaded, that thou louest thy
selfe; because thou hast thus cruelly beaten thy most louing
and obedient wife, which is thy selfe; and one of thy handes,
yea, and thy better hande to, vntlesse thou wert better thy
selfe. And because thou hast followed Christs sayings and
the kings commaundement so well, (whiche is, Do as you
would be done vnto) it is mete to do vnto the; as thou hast
done. Therefore, I vnderstand iudge here, that as thou hast
vied thy wife, so shalt thou be vied, that is: thou shalt be
tyed fast to a poste, and foure of the stoutest wines that
dwel nerte vnto the; and are most angry with the; for gi-
uinge suche an ill example to their husbands to vse them so,
thou shalt beate the with foure good cudgels, till thou be as well
beaten as thou hast beaten thy wife. And thys shall be
done immediately in my presence, for I wil not depart hence
until I see this my iudgement fully executed. And then pre-
sently there was a post sette vpp purposefully therefore, and
the cruell husband was fast tyed thereto, and foure of the sayd
stoutest

Countess wiues came with strong cudgelles, by the Rulers commaundement, and did beate him lustily, that he crept out again. And one of the wiues said to him Sirra, Doe as you would be done vnto, and therewith reacht him such a blow that made him to shrinke: an other of them saide, if strokes be good for your wife, they are good for you, & then she gaue him such a stroke, that she made his sides ake: the third woman (not forgetting hir turne) spake not so lowe, but that one might well heare hir, saying: Is it good beating: & then she reached him suche a remnant, that he had a cause to remember hir: and the fourth woman, for feare of forgetting, so winged him about the shoulders, that he conned hir little thanke, saying: As you like this my friende, beate your wife again. And when the Ruler saw, that he was thoroughly and wel beate, he caused him to be lewised from the poste, and said vnto him: Now go your wayes home, and see that you suffer the rest of our iudgement to be performed, vntill you haue learned what is the dutie of a husband, and how to behaue your selfe, and vse your wife: and I truste you will remember this lesson: Doe as you would be done vnto. And then the Ruler departed, the beaten man forgiued all husbands feared, and the wiues much reioysed, and I neuer heard since, that any man in our country did beate his wife.

SIV QILA. If there were suche a straight order and lawe with vs for husbands that beate their wiues: many a wife would be so bnrly, that their husbands should neuer lye in quiet. But what if a woman should beat her husband with you?

OMEN. What a question is that, there are none such now: neuer wil be with vs: but we haue a lawe therefore, if anye should chance to offend therein, for it is better to haue a lawe without offences, than to haue offences without a lawe.

SIV QILA. I pray you declare the same.

OMEN. If a woman should beate hir husband with vs, that is not able to rule hir, she should haue hir husbandes How women are used that beate their husbands.
apparel put on his backe, with a sword gybed to hir, and so shoulder withought anye froward in the Colon where the husbande
beate him.

doels: and the men that are hir next neighbours shall guard hir, and lapp in the fire as the fides. This is the woman that hath beaten hir husband: and then she shall be put into a house appointed for unruly persons, where she shall haue neither meate nor drinke vntill she haue earned it: and at the monethes end, she shall go home to hir husband againe.

SIR IACOB. Whereby this is a better order in this case than we haue: for, in some places with vs, if a woman beate hir husband, the man that dwelleth next vnto hir, shall ride on a new horse: & ther is a punishment she is like to haue.

Marke.

OWEN. What is rather an vnicomely custome than a good order, for he that is in faultlesse, is vndercently viled, and the unruly offender is excused thereby. If this be all the punishment your wises haue that beate their husbandes, it is rather a bosomeing than a discouraging, of some bolde & chamelelike Dantes, to beate their simple husbandes, to make their next neighbours (whom they spite) to ride on a Cowlesaffe, rather reioicing & hearing at the riding of their neighbours, than sorrowing or repenting for beaating of their husbandes.

SIR IACOB. but if one of them should be faine of your order in this case, it would save many a husband many a blow.

OWEN. There be as manye suche wises with you, as there be with us, they would be a greates safeguard to your Countrey if they were: for they would fight furiously against their foes, that fight so fiercely with their friends.

SIR IACOB. It is great reason that they should doe so; although perchappes they would not do so: for many that fight with cowards, will not fight with a man.

OWEN. Deny, and say that will not feare to fight with a coward, will be ashamed to fight with a coward.

SIR IACOB. What is the reason, but to shew me of this world one man fight wth another, you for their own priuat quarrel:

OWEN. He saith y^e so, saying Christ hath willed them not to resist wrong, saying moreouer, I will not be grieved: these a blowe on thy right cheek, and thou shalt turne the other cheek: meaning to suffer rather than much wrong maye, than to requite the same: therefore they will not reuenge their own quarrel,

neither fight with any and so: that there is such a straighte law for punishing of fighters, they dare not fight.

SIVQ. But what if one should make with his enimie to you, & would needs fight with him whether he would or no?

OMEN. What if the Element should fall: I tell you there is such peace, quietnesse, loue and concord with vs, that there is no fighting with vs.

SIVQ. I durst lay a wager, that if some of our lusty laddes were with you, they would sooner bring you to fight, than you could bring them to quietnesse.

OMEN. I doubt that. But to satisfie your mind of your demand, if one would needs fight with vs, the other with whom he would fight, is bound to run and flee from him.

SIVQ. Psea, but it is counted a great shame with vs for one to flee in that case.

OMEN. Whether is it more shame to flee from fighting, than to be hanged for killing.

SIVQ. To be hanged for killing, is more shame & paine to, if they could see it. But what if he be not able to out-run him, or if it be in such a place that he can not shunne him?

OMEN. When he that cannot flee & would, shall haue no harme if he kil him that procured him to fight: and if he hurt or maim him, he shall haue his mēds in his own hāds. And if he beginner kil him that would haue fled, then he shall be put to death without any pardo (whatsoeuer he be,) & if he party that would haue fled be maimed, then he that hath maimed him, shall giue him the one halfe of al his goods & lāds, how much soeuer he hath, during his life of him that maimed him, to line on: & if he be but a poore mā, or a man of Art or trade that hath maimed him, then he shall giue him weekly one halfe of his getting, during his life of him that maimed him: & if he party that would haue fled be hurt, & not maimed, then he that did hurt him, shall pay for his healing of him, & shall giue him the fourth part of all his goods & lāds: or if he be not very rich, then the fourth part of his getting for the space of so many yeares, as he hath hurt him in sundry places of his body.

H. G.

SIVQILA.

Too good to be true.

A wonderfull
thing to con-
sider.

SIVQILA. Surely it is a very good law: in one poynt it is like our law, though unlike in all the rest. Therefore, if Gods law will not make them refraine fighting, this lawe will feare them to fight. A marvellous thing, that the feare of short punishment, & the losse of vaine trash, shal make vs to feare, that Hell fire can not cause vs to shunne, & endlesse riches cannot moue vs to do. It is a wonderfull thing to consider, how many are blinded & bewitched by that wily and wicked serpent our deadly enemy the Diuel (yea, and that against all reason) for thousands are so stout, manly, & courageous, that most cheerfully and willingly they fight and aduerture their liues for their owne baine and trifling quarrels (whereby they are like to go to Hell) but they are very cowardly bastards, and dare not fight nor die in Christs cause or quarrell, whereby they are sure to go to Heauen.

OMEN. If they knewe the riches and toyes of Heauen, and the pouertie and paynes of Hell, and the rewarde that Christ giueth to them that fight in his quarrell, all this whole fighting would be in Christs cause.

SIVQILA. I am sure of that: the best they can get in fighting in their owne cause, is to come fro fighting but as well as they went to fighting, which is but a very easie matche made: for, if one should aske them what they haue wonne by their fighting, they must needs graunt that they haue won nothing: then may not we thinke them wise, that hazarded themselves into three great mischiefes for nothing, whiche mischiefes are killing, hanging, and Hell fire: For, are not many that fight, killed, and they haue gottē their owne death for fighting for nothing: And haue not they that haue killed bin hanged therefore: and to they haue bene hanged for their fighting for nothing: and if they haue dyed in eny and maner like, (as I feare many haue done) they haue gottē damnation in Hell fire for eny, so they fighting for nothing. And therefore are not they worthy to be called wise men, that make such wise matches, & are such rare furious fighters?

OMEN. Such fighters knowe aduisedly what they do, for

Note this
well.

if they did, they wold be twentie times aduised, ere they did fight once.

SIV QILA. Yea and if they knewe the gaine that they shall haue for fighting in Christs quarrell: they wold rather fight euery day, as long as they liue in his cause, than one day in their owne. But the fighting of Christs Champions, is contrarie to their fighting. For they that suffer most, are Christs chiefest fighters: but they that suffer least, they count the best fighters.

The greatest sufferers the best fighters.

OMEN. Yea but they shal neuer get so much good by their reuenging and fighting, as Christs souldiours shal gain by their patience and suffering. For whereas manye of these stoute worldly fighters gets double death (I feare) that is, this worldly death, and the most dolefull death in Hel: they that fight for Christs cause, are sure for a thort death here, to haue euerlasting life in heaue: therfore is a gret difference in euery wise mans eies, betwixen these two kinds of fighters.

SIV QILA. Yea, and as greates a difference in that that comes of their fighting: therfore they that are wise wil take heede how they fight. Is it not a straunge thing to consider how preposterously manye vse themselves as well in their talke as in their deedes: for Christ the son of God (the chiefe of al godnes, said to one, why calst thou me god: (meaning of his manhood,) ther is none god but God. Whē if Christ the Sonne of God that was sinlesse, most peaceable, quiet, and louing of all other, refused to be called god: how dare these sinfull, brauling, quarrelling, disquiet, hatefull, and furious fighters, take vpon them to be called god men. And what witlesse woodcocks are they, that call the god men, because they fight lustily, sticke to it stoutely, and wold mayne & kill, desperatly: neuer regarding their cause nor their quarrel.

Stoute fighters are not good men.

OMEN. Are they called god men with you, that are stout fighters, and will not stinke?

SIV QILA. In deed they are commonly so called.

OMEN. The surely they nickname them, vntill euill be god, and then must needs follow, that peaceable, patiente,

Marke this.

Doyle

W.ij.

quiet,

Neuer a
Drunkard in
Mauglin.

quiet, louing, and god men, are euil. But I thinke there is neuer a god man in deede, that wil call them god men. Wo be to them sayeth the Prophet Esay, that call euil good; and good euil; the words to these men, that call fierce & furious fighters god men, for one contrarie is knowne by another. For if Christ call the peacemakers blessed and happy: then I may safely call the peace breakers vnhappy. And suche brawlers and fighters are peace breakers: Ergo the fighters are vnhappy: and vnhappy men cannot be god men, then they must be euil men. And thus these lustie cutters and stoute fighters, are sufficiently proued to be euil men. Therfore they haue had a wrong name a great while. I pray you for what law haue you for Drunkards?

OMEN. We haue a very good and strait law for Drunkards, but there is neuer a Drunkard with vs to execute the law on. For saint Paule sayth That drunkards shall not inherit the kingdome of Heauen.

SIVQILA. It seemes that you do more for saint Pauls words, than many with vs wil do for Christs, his Apostles, and all the Prophets words.

OMEN. Well, what for the loue of Christ, and what for the feare of the law, euery one liues very soberly with vs.

SIVQILA. If there were neither law of God, nor law of man, that did forbid drunkenesse, yet me thinks the reasonable lawe of nature, and the temperate drincking of brute beastes without reason, were ynough to make vs refrayne excelle & drunkenesse. Why should not nature with reason teach vs as wel: as nature without reason doth teach beasts, birds, and other sensitiue creatures: Beastes, birds, or other sensitiue creatures, wil neuer eate more at that time, thā is sufficient for them: vnlesse sometime through gret hunger: who as soone as they feele their stomacks ouercharged, they neuer rest, vntil they haue auoided al y^e which superfluously they haue eaten: but Man that God hath created to be now not much inferiour to Angels, maketh himself far worse thā Beasts. For he, when he hath eaten more than he is able to
disgest

Marke.

Wiseest, he goes not about to doo the superfluitie thereof, as beastes do, but by & by he heaps more vpon more, going from bāket to bāket, which breeds soze diseases, shortneth his life, and perhaps brings present death. But who euer heard, that birdes or beastes do willingly drinke such drinke, & so much therof at one time, y they are depriued of their natural senses, or y their wonted vse of their legs, lims, or body, to serue our turne or theirs, is taken from the: consider y diligent dog or spaniel that waits on his Maister most louingly, y horse that serues him so necessarily, the colt y feedes him so plentifully the oxe that labours for him so painfully, y shep y clothes him with his own cote so warmly, y birds that delight him with their singing so merrily, & many other dumb creatures, whose need he hath daily, whether they drinke theselues so drunk at any tyme, y they ca neither serue mā their Maister, nor go on their feet: no I am sure. But many a man y are their rulers (in whō most wit & reason shold be found) are many times so stark staring drinke (yea, & some almost enery day) y they can neither stand, go, speak, see, heare, nor vnderstande, farre more senselesse, thā y senseless or brutest beaſt in the world.

WOMEN: Is there with you any that will be so drunke?

SERVANTS: Is there quoth you, yea that there are, & that not a few. But if they loued God, his word, or the health of their own soule, as they fauour y friend, doe diuinely vnderstande, & are desirers of their own dreadfull dānatiō, they would not drinke so deepe as they do. Oh if Satan would suffer the lecher to consider deeply with theselues, when they are sober, what gain is got by drunkennesse: I beleue the veriest drunkard of all, if they y haue most delight in such detestable drinking, would quickly abhorre it, speedily refrain it, and neuer after vse it. For drunkennesse brings this gain: it spends the time vainly, it consumes money wickedly, it weakens the stomack, it marres the eye sight, it causeth y dropſie & other diseases, it bringes the body out of health, it dulleth y wits, it quenebeth memorie, it is y high way to beggerie, it makes friends forsake the, the wise to shun them, the godlye to abhorre them,

A godly gain
that comes
of drunkenness

their neighbours disoaine them, the youth for to mocke the, the houtholde to despise them, none to regard them, God to forsake them, the Diuel to reueine them.

OMEN. A man wer better be sober and lose al his goods: than to be a drunkard, and get al that gain. It semes these drunkardes regarde little Gods lawe: but if we had them here, they would feare our lawe.

SIVQILA. Then it must be very straight, else they wold not feare it.

OMEN. Yea it is both straight and surely erected wthout respect of any: which lawe you shal vnderstand by the executing thereof on a riche drunkarde long since.

SIVQILA. I pray you declare it, for I wil heare you attentuely.

OMEN. There was one wyth is that was very rich that gave himself to nothing but to drinking, bibbing and bellying: who was not only drunks almost enery day, but also when he was sober, he made his brags, that he spēt moze at the Tauerne, and in wine every day, than ten of his neighbors spent in a daye in their houses. Of whose behauioure whē the ruler heard, he sent for him, and as sone as he came before him, he saide to him: Are you he sirra, that is such a drunken drinker, that spendes moze dayly at the Tauerne and in wine, than ten of your neighbors spendes daylye in their houses? Then the rich drunkard knēled down before the sayd ruler, and desired him to be good to him, saying it was not true: wyth that the witnessses accused hym, as well of his wordes as of his drunkennesse. Then the Judge said to him, how sayest thou nothe, thinkest thou I wil beleue the, and discredite so many honest persons? I perceiue thou hast enough to spend to hurt thy selfe, but thou hast neuer a whit to giue to thy poze neyghboure to doe him good. Thou wicked wretch (said he) if thou shouldest be constrained to giue the fourth part for the defence of thy countrey, of that which thou spendest in one yere to shorten thy life, or to kill thy selfe: thou wouldest think thou were vndone. It semes thou

Why wilt
thou not
be better
sober
Mark this
well.

thou hast a pride in thy excellēce and drunkennes, or else thou
 wouldest neuer haue so bragged of the same. Dost thou con-
 sider what a double mischief growes of thy vain spending of
 thy money: if thou dost not, I will tel thee, thou killest thy
 selfe by taking too much, and the poore hungry wretch is kil-
 led that hath too little. Now if thou shold giue thy too much,
 to the poore that hath too little, thou shouldest save bothe your
 liues, whereas now thou art a murderer of both. And now
 thou art not only proued a drunkard, but a double murder-
 er: and thou knowest, that neither drunkards nor murder-
 ers shall enjoy the kingdom of Heauen: then they shall bee
 sure to obtaine the kingdom of Hell. Ah wicked wretch, dost
 thou shorten thy life, to goe the sooner to Hel: they that bee
 there would not make such haste I beleue thither, if they
 were here againe. Is it not a strange thing if thou shouldest
 be so prodigall, to hurt thy selfe here, to go to Hel: and art so
 niggardly in doing good to Christ in his members, to go on
 to heauen: I thou charle, more churlish thā a hog or swine,
 for though sometimes they bite their fellows from thy meat
 and eat by themselves: yet when they haue filled themselves
 sufficiently, they go away, and leaue the rest, eate it who
 will. But thou greedy conuoyant, when thou hast taken
 more than is sufficient, thou dost not only consume more on
 thy selfe, but also the rest thou kepest from thy poore hungry
 brother, and wilt not leaue any thyng for him, as the swine
 doth. And now seeing Gods law cannot moue thee to go on
 to Heauen, I wil see if our law can stay thee from Hel. Ther-
 fore, because I haue so much welth, I thou canst not tell howe
 to bestow the same wel, and more liuing thā thou art worth
 thy of: therefore I wil according to the law made for drun-
 kards, that thou shalt giue perely during thy life, a prechers
 stipend to a godly learned man, for his better maintenance,
 who shall be bound euery weeke thre times during thy life,
 not onely to attend vpon thee one halfe hour at a time, then
 instructing thee (by the scriptures) thy duty to God and man,
 and the way to saluation, perswading thee also fro drunken-

I.

ness,

nesse, and shewing also howe detestable it is before **GOD**, and what is the gaine thereof: But also shall preache three dayes every weeke in the parish Church where thou dwel-lest. And thou shalt sitte also three market dayes in the open market with a pot in thy hand, & a writing on thy fore-head, as folloiweth: This is the Drunkarde that spent as much dayly at the Tauerne and for wine, as tenne of his nexte neighbors did spende daylye in their houses. And this being ended, thou shalt remayne one halfe yeare in prison, and there thou shalt be taughte to fast for thy long excess: for every dinner thou shalt be allowed not above a groate, in bread, drinke and meate: and thou shalt be allowed nothing but breade and drinke at night in stead of thy supper, tobych shal not be above the value of a penny. And bycause thou diddest bragge of thy baine daylye spending, therefore thou shalt give daylye for the space of one halfe yeare, (that is, during thy imprisonment) as much to tenne of the poore householders next unto thee, towards the maintaining of their houses, as thou arte allowed daylye to thy dinner. And this is my iudgement not to be called back, and with all speed to be executed. And then he was committed to the Officers, and things were done and performed accordingly. And thus this riche Drunkard was seych: tobych wrought such effect, that I neuer hearde of any Drunkarde in al our countrey since.

SILVILLA. That severe punishment is well bestowed of one that makes al other to take heede. Oh happye are those Countries and Cities, that haue suche Magistrates and rulers: If a fewe of our Drunkardes were scused thus, there would not so much drinke and wine be vaine spent as there is. But how if a poore man be drunken with you, what shall be his punishment?

OMN. He shal sit in the open Market, as the riche man did, but he shal not be imprisoned: lest his wife & household (if he haue any) or he himself should be driuen to lacke. And he shal be compelled to labor dayly in his vocation, & at the

ene

ende of every weeke, during a whole yeare after, he shall paye
 with account of his travell, labour, and exercise, and howe
 he hath bestowed every day that weeke to the chiefe ruler
 of the Office in the towne where he dwelleth, and he must not
 drinke in any Tipling-house, or Tavernes, the space of one
 whole yeare after. And because he may be knowne, he shall
 weare on his bosome the picture of a Swine all that while, The Drun-
 kards badge, whensoever he shall be out of his owne house: and for ever
 after that he shall not weare that same
 badge on his bosome as is ordered, so many yeares after he
 shall weare the same, and shall performe so long all the
 orders appointed in this case for a Drunkarde. And who
 so ever shall drinke wyth him, wearing the same badge,
 either in Tavernes or Tipling-houses, shall bee bidden small
 payntes as a Drunkard: and everye Sunday during that
 yeare, he shall sitte before the Pulpit all the Sermon time
 to heare the worde of God, and learne to avoyde Drun-
 kennesse. Have you such a law or order for Drunkards with
 you? I have heard of an order in some of the
 cities of France. It would be good, for then (if the same were
 rightly or iustly executed) there would not be so much mo-
 ney spent baynely, so much drinke and wyne consumed
 voluptuously, so many wyves and children fedde hunger-
 ly, nor so many Drunkards that live abominably. For
 the rich wyth vs maye spend what they will, drinke what
 they will, and howe much they wyll, yea and bee drunke
 as oft as they will, and no lawe to restrayne them, no pe-
 nall to feare them, neyther any dare well reprove them,
 (holiesse the Preacher in the Pulpitte dothe generally
 threaten them with Gods word, which some of them feare
 as much, as a great Beare dothe the barking of a little
 whelp.) And the poorer sorte, though they are not so able
 as they, nor can not so conveniently as they, yet on the
 Sunday at the furthest they will be even with them, (if one
 dayes drynking will serve) for they will so tipples almost
 all

Too goodles be true

all the day, and perhaps the next night, that all their whole
weekes worke will scantily pay their Sundayen shotte: but
some of them (not worth very much) if they worke one day,
they will loyter and drinke the rest: (I will not say they
will be drinke two and a halfe of the same.)

O MEN. If three or four of them, were bled according to
our late say drunkardes, they would loyter lesse, spende
lesse, and drinke lesse. If one should beare the drunkards
badge with us, every one that should see him, would shame
him: they detest drunkenness so much,

Marke.

SIR QIL A. I like your order and say for drunkards so
evill, that I would it were added and executed with us.
If this monstrous rate were pluckt by by the rootes, many
mischiefes of vice must needs wither away, that spring out
of the same, which before at large is declared. Besides this
disease Drunkennes that commonly waile on this detest-
table Daine, which is, it breeds some and further: Where
foye such of themselves, they are wiled. And now because such oc-
casion is offered me, I am desirous to know whether may
any with you are glad to see the world thus: but I thinke
it is but a follie to trouble you therewith, for I remember
that you so extolled before your wives with you, for their
love and obedience to their husbands, that if love and obe-
dience were lost, it might be said in the same manner of you.

The order of
the wives of
Maugfun.

O MEN. I said so in deed, and say this you no doubt that
this like may the better be avoided, the wives with us do
very seldom goe out of their houses, unless to the church
or market. And when they go abroad, their faces are so co-
vered, and all their whole bodies with a linnen mantell
downe to the ground, and all of one fashion, that it is very
hard for a husband to know his wife if he muste hir abroad:
so that both faire and foule, beautiful and unbeautiful, go
for all alike that none can knowe the faire from the foule.

Faire women
are snarcs for
fooles.

And thus they are no more to care for their
husbands. Some will say, that they themselves will
have bin catcht in that order.

O MEN.

OMEN. Yea, but Wisdome goeth not by thinking, but by doing. I will not say, but that both befoze and after they may be wise: but when they are caught in the Harlottes trappe, Wisdome forsaketh them, and leaueth Folly with them.

SIVQILA. Well, I knowe where Women goe abroade conered in that order all in blacke, and as it should seme, at first frequented and practised to that end you speake of: but that all suche are so louing and obedient to their husbands as you say your wiues are, I scanty beleue. A chaste minde is not alwayes vnder a modest garmente: the couering of the face doth little preuaile, where the woman is wicked, or the mind not modest. And I thinke some of them if they might, had rather sometimes shewe their face, than coner their face: so that though the oldernafrons are well contente to goe in that order, yet I thinke many of the yonger Ladies and fairest dames, could be contente to leaue that order, as I beleue many of your wiues with you could be.

OMEN. Nay, there you are deceived: for every one sayth vs, riche and poore, high and lowe, both laye and soule, did with one consent desire to haue this order authorized, published, and practised, whoeuer since, most willingly and diligently, as a commendable custome, do obserue the same.

SIVQILA. I knowe there are with vs as godly, louing, and obedient wiues to their husbands; right beautifull, faire, and well fauoured, as any can be, that go abroade in their common decent, and knowne attyre, without hiding their faces.

OMEN. I do not deny that, and some againe perhappes, whose faces are mustied, are as disobedient, vngodly, and vnkind to their husbands. Therefore it is the inward mind, (not the outward attyre) that doth make or marre.

SIVQILA. But what if one of your wiues should be wilfull or filds to her husband, or play the Harlot?

OMEN. Both he that playeth the Harlot, and he that committeth the offence with her, shal be both stoned to death.

I.ij.

without

Too good to be true.

How whores
mongers and
harlots are
used.

without any pardon at all, and whosoever doeth excuse the
fact besides the parties, or else speake, write, entreate, or of-
fer any gift, for the defacing or obscuring of the truth, or for
the appling, suppoztng, helping or remitting of the offen-
de, shall forfeite the one halfe of all their goodes and landes,
all which shall be sold and equally distributed to ten of the
most honest, lonigest, and best agreeing couples; that haue
the most heede of relesse; that dwell next unto the woman
or wife committing the offence.

SIN QTHA. An excellent god law both for the offendours,
and for the aiders, helpers, and succourers, for thereby the
husband of the aduoutresse, and the wife of the fornicator,
may marry (without any breach of conscience) with whome
they shall thinke good, and the losse of halfe of their goodes;
is an occasion that few or none will speake or entreate for
them. In my iudgement this is the best diuorcement for
whoremongers, Harlots, & Adulterers, that can be which
I wish were allowed, authorized, and executed with vs.

OMEN. I would haue thought that the like offendours
with you had had the like punishment.

SIVQILA. Poore, for then how could so many haue two
or three wiues, or two or three husbands at once; for let the
lve with as many as they will, eyther husband or wife, yet
the offendours thereof shall lose neither life nor goodes: per-
happes some of the poorest offendours, that lacke both money
and friends: shall ryde in a Carte, or be set in the Cage, and
then after, if both the parties consent, they shall be diuorced,
after which it is lawfull for eyther of them to marry where
they list.

OMEN. Shall it be lawfull for the fornicator or aduou-
tresse to marrie againe, as well as the husband or wife of
the aduoutresse or fornicator?

SIVQILA. Yea indeede.

OMEN. Then is it to be doubted, that many do offende
purposely, and confesse the same willingly, onely to be di-
uorced from their husbandes or wiues whome they hate,

to be married to whozemasters or harlots, whom they loue.

SIVILLA. You haue doubt it neuer a whit, for I beleue it is too true. Nay, what liy you to a soule and filthie fornicatour, that founde the meane to accuse his wife wrongfully, to defame hir most shamefully, and to be diuorced from hir vnlawfully, and marry: d a harlot that he kept?

OMEN. Mary I say that the law you spake of, is as good for that purpose as can be. And I say further, it is lamentable to heare it, detestable to doe it, and moste sinful to suffer it. What if scholers by playing the Trovantes myght bee dismissed or released from goyng to Schoole any more wyth their Scholemaister: Would not some shrewd boys, think you that had rather loyter than learne, play the Trovants purposely: then you may be sure that Whozemongers and Harlots wil not sicke to commit fornication and adultery whiche is their chiefe delighe, to be separated or diuorced from their wiues or husbendes, whome they can not well abide.

SIVILLA. It is as you say. Therefore if the fornicators, whozemonger, adultresse, & harlots were put to death: the I am sure a greate sorte woulde not so boldly, rashly, so vnrashly, and so commonly use that filthy vice, as they do, which I feare many take rather for a sweet solace, than for a shameful sinne.

OMEN. Wel, though it be swete here, it wil be sowre in Hel: though it be pleasant here, it wil be painefull there: and though it be delightful here, it wil be detestable there. Therefore none but fooles wil choose short pleasures for long paines, and short solace for endlesse sorowes. Truly it seemeth, that mange with you loue chiefly that God forbids, & we doe hate. This same vile vice is detested wyth vs so generally, that if one shoulde seeme to reioyce, or be desirous to talke of it, or if one shoulde speake vnchastely or vndercentely, the party immediatly shall be imprisoned one Moneth, and the one halfe of all theyr goodnes reute, game, commoditie, or encrease, shall bee equally

Too good to be true.

equally giuen to foure of their moſte poreſt neighbors, that
vſe their tongues moſt ſoberly, honeſtly, and godly.

SIV QILA. If you hate ſuche filthy and vncchaſte talking,
it is a great token you abhorre the wicked ſaſe and doing.
There is no penaltie or puniſhment with vs for ſuche ſpea-
king, but ſometimes the pozer ſoyte in many places weare
a ſherte for committing the deade, or for getting one wyth
childe: whereof many of them are as much aſhamed, as a
hoſe that is in the Winſold for ſtraying in graſſe or cozne.
But I pray you ſir, what if a maid wyth you loſe hir virgi-
nitie, or be got wyth chylde before ſhe be married?

OMEN. It is as eaſie a thing to finde a blacke Swanne
wyth you, as ſuch a one, wyth vs. Mary ſir that were ſuch
a matter, that it would make al the Maides there ſo mad,
that if they might get hir that plays ſuch a part, they would
teare hir in piéces wyth their teéth.

SIV QILA. If al that loſe their virginie before they be
married, in ſome places, ſhould be tozn wyth maides ſetty of
their own age: I feare they would be as able to beat them,
as the other to byte them. Though in the moſt places tho-
rowe ſtraſſe looking to, and god bringing by of yong Dan-
iels, there woulde be ſcant a biſſe for every one. And though
heretofore, when Gods woꝛde lay hid and vnknotone, mo-
deſtie, ſhamefaſtneſſe, virginie, and chaſtete, was ſo eſte-
med and bled, that it was a wonder to ſee one maid miſcar-
p once in a dozen yeaꝛe in a whole towne: yet now, (not
withſtanding Gods woꝛde be plentifully preached) virgi-
tie is ſo little regarded, and chaſtite ſo little eſteemed, that
foure or ſiue in one yeaꝛe is thought no great matter. Oh,
if we did conſider depely the greaſe cauſe we haue to keepe
our bodies cleanly, chaſtely, and godly, we would not ſee
them ſo voluptuouſly, vſe them ſo viciouſly, nor couer them
ſo coſtly. For, if our bodies be chaſte and holy, God the holy
Ghoſt wil dwel in them, preſerue them, and inſtruct them.
But mark the naughtines of our nature. For, if an earthly
King ſhoulde determine to come into a poꝛe mannes houſe,

to

Conſider this.

to farry there but one houre, should not that house be made cleane in enery corner? Should it not be made trimme, fine and sweet, as might be? would not the owner of the house reioyce and be glad, and partly bragge of the Kings coming to his house? Yes I warrant you. Then how much more ought we to decke vp this our body, that is, to fasten it with the foundation of Faith, to place it in the table of Temperance, to purifie it through with perfect Prayer, to hang it all ouer with the clothes of Chastitie, to make in the chimney thereof the fire of Charitie, to sweepe it cleane with the besome of Bewapling, and to lighten the whole house with the lanterne of Loue, where we are most sure, that God the holy Ghost will come, and be contente to inhabit and dwell continually.

This is to be noted.

Note this.

OMEN. You haue very well sayde: therefore all wise men and women will keepe their bodies godly and chaste, to be a house for **G D D**, and all soles will lyue vnchastely, and keepe their bodies filthily, to be a denne for the Diuell.

SIVQILA. Woe shall be to them that harbozough such a guesse, for he will harbozough them for euer in the vnquenchable fire of Hell, with himselfe, and the rest of the damned Diuelles: and then they cannot say, but that he giueth them something for harbozing of him. Well sir, if all the Maydes in our Countrey haue bin, and are so modest and chaste as you affirme, they excel, I beleue, al the maydes in the world.

OMEN. I am sure they do so: but oure Countrey once, but it is long since, was spotted with the infamie of a faire yong woman, whiche lost hir Virginitie, being vnmarried, who did offend with a man vnmarried: notwithstanding, they did both weare a whole yeare after, garmentes made of Goates skines, with the hairie side outwarde, whereby every one that saw them thus attyzed, mighte knowe their offence: and all maydes did wonder and cry out of the woman, when they met or saw hir: and al vnmarried men did

An example of two that committed this sinne together.

W.

wonder

wonder and cry out of the man when they met or saw him: and at the yeres end, he was not only constrained to marry hir that he got with childe, but also he was iudged to geue yearly the value of twentie Crownes during his life, (for he was riche) to one of the most modest and gentlest poore friendlesse maids of the parish wher he dwelled, to hir marriage. And since this was executed of these two, there was neuer any lost their virginitie to vs, befoze their marriage.

SIVILA. I would I could say so, & affirme so much for all the maides of my Country: but though many of the are such, yet I am sure, y^e al ar not such. What law haue you for murderers, or for such as willingly kill or p^rison any body?

OMEN. We haue an excellent godd law for such: but we haue such excellent people, that they neuer bzeak that law: therfoze it hath bene so long vnoccupied, that selue or none with vs knowes that there is any such law. I heard one say when I was young, that in the olde time long agoe, two theues laid waite by the way for one, that they knew wold come that waye with a greate deale of money, who, as soone as they met with him there, they carried him into a wood or thicke Crouce that was nigh to that place, and first they cut off both his hands, the they gaue him aboue twety wounds: after that they did cut his throte, & also so mangled his face, that it was impossible to know him therby: and they spoiled him of his apparell, and left him dead and all naked: who after being suspected & apprehended, confessed the murder, and wherefoze they did it: then the Iudge sayd vnto them, what is the sentence of Christ, that the King commaundes so straightly to be kept: to whome the murderers sayde: Whatsoeuer you will that men shall do to you, even so do ye to them. The Iudge said to y^e murderers, rightly sayd, therfoze ye shal be done vnto, as ye haue done to the man you haue killed: and then he gaue vpon the this iurgement following: you shall haue both your hands cut off: then you shal haue twentie wounds giuen you with a sword: the your throates shal be cut, & your faces shal be so mangled as you

mangled

How two
murderers
were bled.

mangled his face: and when you are thoroughly deade, then you shall be cutte into small peeces, and they shall be thowen abroad, for the beastes and Ravens to eat. And as long as the Judge had giuen on them this iudgemēt, they were carryed away, & wer immediatly killed & mangled in suche order as the Judge had appointed. So that neuer since any hath bin killed or murthered in al our Country, not so much for fear of mans law as of Gods law, which they are maruellous fearful to breake. And euer since the Preacher said in the Pulpit, whosoener saith Thou foole, is in daunger of Hel fyre, they haue bin very muche afraide. For they well consider, that if they be in danger of Hell fire, for calling of one foole, then they thinke verily, that they shall be cast into Hel fire for killing of one.

SIV Q: I. A. Truly the reason is good: it seemes that you feare Gods law more than mans law: but I feare manye with vs feare mans law much more than Gods law. Well, the murtherers had their desertes. I cannot but marvel and muse at those, that by murthering, stealing, picking, filching, lying, swearing, deceiuing, bluring, extorting, & consuming, get their goods, procure their profit, and laye for to liue. Surely it is because they thinke their whole lyuing, gain, commoditie, riches, swode, and rayment, dependes onelye vpon their owne trauell, labour, wit, policie, and industry: or else they would neuer win their welth so wickedly, take other mens trauel so thēnishly, nor fil their coffers with coine so couctously: but if they coulde beleue, that Christe is their sauiour, and that the moste merciful God is their louing Father, then they woulde depend onelye vpon Gods prouidēce and propiōion. Hath Christ willed vs to cal God our Father, saying: In this maner therfore pray ye: Our father which art in Heauen, halowed be thy name, &c. Now if he be our Father, we muste needes be his children. And who is so senselesse or witlesse, if he consider with hymselfe, but that God (that is King ouer al things), and that hathe made Heauen, Earth, Fire, Water, Beasts, Fische, Foule,

h. y.

and

Too good to be true.

and al other things therein for vs his childzen) wil feede vs
 with foode, and clothe vs with clothes: Christe is worthy to
 be credited, which sayeth: Be not carefull for your life, what
 you shal eate, or what you shal drinke, nor yet for your body
 what you shall put on: is not the life more worth than meat?
 & the body more of value than rayment? Behold, the foules
 of the aire, for they sow not, neither reape, nor carry into the
 barnes, and your heauenly Father feedeth them: are yee not
 much better than they? Whyche of you by taking thought
 can put one Cubite to his stature? and why care yee then for
 rayment? Consider the Lillies of the fiede how they growe,
 they labour not, neyther spinne, and yet I tell you that *Salomon*
 in al his royaltie was not arayed lyke vnto one of these.
 Wherefore, if God so clothe the grasse, whych is to day in the
 fiede, and to morrowe shall be cast into the Fornace, shall
 not he much more doe the same vnto you, o ye of litle faith?
 Therfore take no thought, saying: What shall we eat, or what
 shal we drinke, or wherewithal shall we be clothed? after all
 these seeke the Heathen, for youre heauenly father knoweth
 that you haue neede of al these things, : But seeke ye first the
 Kingdome of Heauen, and the righteousnesse thereof, and all
 these things shal be ministred vnto you, &c. That Logician
 coulde haue giuen vs suche lessons, to learne vs: what Orator
 coulde haue made suche argumentes to allure vs: or
 what Rhetorician coulde haue rendred suche reasons to re-
 so: me vs: or what preacher coulde haue pmeditated suche
 perswasions to procure vs, as Christ our comfortable Cap-
 taine, mosse cunninglie hathe vttered here, to comforte vs
 in all our calamities, nay rather compel vs to caste all oure
 care vpon God our father: In these wordes he hathe named
 God to be our father twice, besides in diuers other places.
 When sayng he that cannot lye, doth saye, that God is our
 father, how ioyful may we be that haue such a father: Ther-
 fore we may be well assured, that if earthly Fathers & mo-
 thers doe feede their chyldren: he wil feede his childzen. If
 God our father feede the beasts, birds, and fishes that feede
 vs:

vs, wil not he fede vs then, for whose sake he feedes them : who is so incredulous that ca beloue y contrary. Whereouer, Christ bids vs aske and we shall haue. Many earthly fathers & mothers wil not only be angry with their children for asking, but also wil not, nor cannot giue them that they aske. Then what a gentle Father haue we, that wil needes haue vs to aske: & what a louing Father haue we, that will giue vs y we aske: and what a rich Father haue we that is able to giue vs whatsoeuer we aske: therfore though many earthly fathers and mothers are not able to fede their children if they woulde: we are sure that God our father bothe can and will fede vs, and giue vs besides whatsoeuer we lack. These thys well considered; holwe can the poore creature that is, the carefulllest captiue that is, the most miserable prisoner y is, the sickeest person that is, the lamest wretch that is, or y lothsomest Lazer that is, thinke themselves in an euil case, or else to be vndone, that haue suche a gentle, louing, riche, mightie, and friendly father? For, let enery one assure themselves, that God is so louing & gentle, that neyther pouerty nor penurie, sickness nor soynesse, captiuitie nor miserie, can make hym forsake anye, that is content to be his childe, for gladly wil take him to be his father. Marke what a vehement argument Christ vseth to make vs not only to craue of God what we lacke, but also to beloue that we shal obtaine it? Is ther any among you (saith he) which if his sonne asketh him bread, wil offer him a stone? or if he asketh flesh, will he proffer him a Serpent? If yee then which are euil can giue your children good giftes: how muche rather shal your Father in heauen giue good things if you aske him? If thys be not y enough to make them cast their onely care on God their Father: if this wil not allure them to aske what they lacke of God their father: and if this be not able to make them firmly beloue, that they shal haue that they require of God their Father: then let them refuse God for their Father, and for their prouider, and truste to themselves, whereby they must be dynen to lye for their lyuing, to steale for their sustenance,

Marke wel.

Too good to be true.

to murder for their mainenance, & to serue for their safe-
 garde with many other mischauous meates, whiche when
 they haue tryed a while, they finde their natiue Father wilt
 so prosper their doings, that he wil bring some of those hye
 children to the gallowes: some of the to rot a tender: some of
 them to sterue vnder a hedge: some of the to kil themselves:
 and some of them to dye in desperation: and then those some
 to endlesse damnation. And this is the great gaine they get,
 by mistrusting and forsaking God their father, and in tru-
 sting to themselves, and their Father the Diuel. Is it not
 a wonder to wey the weywardnesse of those wittlesse & wic-
 ked wretches, that mistrust in their miseries, this their good
 God and heauenly father: if one of these mistrustful misers
 should see a Prince, a Kings soune and heire, being tender-
 ly and dearely beloued of the King his Father feare to lacke
 food, mourne for money, or lament for liuing: would not he
 thinke the same Prince to be penishe or almoste madde &
 then may not we be moste sure, that that wretche is more
 than madde, that thinkes he can lacke any thing at hye fa-
 thers handes the King of Heauen, who loues him so wel,
 that he hath chosen him to be his sonne and heire with him,
 in that rich, great, mighty, and endlesse kingdome of Hea-
 uen?

OMEN. Al this that you speake, is so considered of vs,
 that not one in al our Countrey, that is of anye discretion,
 but fires moste firmly their whole Faith on this their lo-
 uing and heauenly father, as wel for al things needfull for
 this life, as for the endlesse life to come.

SIVOLA. Though all are faithfull to you, the moste are
 faithlesse with vs: and thogh al put their trust in God with
 you, the most put their trust in these loes with vs: for if they
 did not, they would not so greedily gather their goods toge-
 ther, & lay lands to lands, houses to houses, and riches to ri-
 ches, as they do. Some y are worth thousands, though they
 loke every daye to die, (being of such extream age) haue so
 little trust and confidence in God y gaue the al they haue,
 that

that they are so sparing to themselves, so niggardly to their neighbours, and so pinching to the povertie; as though they should live here ever, or else as though they had not ynough to find themselves one day.

OMEN. Well, though they spare and can not finde in their hearts to spend it, perhaps they will leave it to some that will both spend and end it. It would reioyce any godly mans heart to see how the rich with vs bestowes their time and their goodes.

SIVQILA. I pray you sir how is that?

OMEN. Forsooth as sone as they are by, which is very early, they go to visit their poore neighbours houses, & most gently, lovingly, & willingly, they give the money to relieve them withal, according to their necessity; and their owne ability: and you shall see the rich mens wives (not without their husbands consents) carry their childrens apparell, sometimes before they be halfe worne, and give it same to their poore neighbours to clad their children withall: so that the rich with vs are so godly and charitable to the poore, that it is a very hard thing to find any poore with vs, that wantes eyther meate, drinke, or sufficient clothes. If a poore body with vs should chance to go in the street something colde cladde, the firste riche man or woman, I warrant you, that meetes them, will not only wepe for their going so colde, but also will carrie the poore party home with them: and if they have but two garmets, as they have not lightly above three, they will give them one of them, and bid them put the same on to keepe them warme, saying: Brother, Christ bids vs do, as we would be done vnto, therefore seeing I would have one to give me a garment if I were naked, or wente colde clothed: even so I am willing to clothe thee with this my garment, to keepe thee from the colde.

SIVQILA. Oh happie people, that have such charitable hearts: oh burning love, that feels the smart of their brother. Your poore people were best to keepe themselves still w you, & not to come into our country to dwell, for if they should they

Too good to be true.

As hard harted
as the o-
ther are cha-
ristable.

they might happe to stande quaking in the streate in a cold frostie weather al a whole day, without hauing any coate or garment giuen them: yea though sortie riche folkes coming streight from a Sermon, should see them, whereof, some of them perhappes haue twentie hyppermost garmēts of their own at y least, not once weeping at their want, nor sorrowing at their smart: thinking theselues to be pitiful enough, if they giue the a penny: which haply they get not, without a checke or a taunt. I pray God some of the leaue not their purses at home purposely, because they woulde giue them nothing. But me thinks these hard harted wretches, & these nicknamed Christians, the next time that they should looke on their great nūber of garded golones, their costly cassocks, and their throug furred garments, which are moe than euer they will weare, considering they make newe dayly for themselves (and all to followe the newe fashion) and especially when they see them motheaten, should tremble and quake for feare, at the terrible wordes of Sainte James, which threatheth all such, (saying) Go to now, ye rich men, weepe and howle on your wretchednesse that shall come vpon you: your riches is corrupt, your garments are motheaten: your gold and your siluer are cankered, and the rest of them shall be a witnesse vnto you, and shall eate your fleshe as it were fire &c. But truly, their stonie hearts are so flintie hard, that neyther these wordes, nor yet the most terrible threathnings in all the Scriptures besides, can penetrate any part thereof.

Note here.

It is worthy
the asking.

OMEN. As flintie stonies are made of such a matter, that neither water can moisten, nor fire can melt: even so such obdurate and stony hearts as you speake of, are far vnlike to soften with y heavenly deaw of the swete promises of the Gospell, or to feare, at the fierce and furious threathnings of the Scriptures. But if they that haue such stony harts, wold faithfully pray vnto God to cleanse their corrupt harts, and to mollifie the same: assuredly he woulde do it. For he wyll giue them whatsoever they aske faithfully, tending to his glorie

glozie and their profit. And he is able, for he can turn stones into Mare, Beastes into Men, Devils into Angels, & sinners into Saints. Hathe not God made man to his owne likenesse: and himselfe into mans likenesse: for the soule of man is made in the forme and likenesse of God; and the son of God became very man: whyche wonderful and mysticall combination, or rather crosse marriage, was done and performed by that good God, only for man, without the request or prayer of any mā. When who can be so incredulous, that the same God that (vnrrequested) hath done so much for mā, wil not at the earnest prayer of man, mollifie and make softe his obdurate and stony harte: Faithfull prayer is so esteemed and so frequented with vs, that neyther high, nor low, rich, nor poze, neither yet young nor olde, but makes it their meane to gaine by.

SIVQILA. It is marvellous and almost incredible, that euery one with you doth depend vpon prayer. Well, as that is the onely meane to gette: so wicked practises, and diuillike deuises be the onely way to lose. I perceiue you doe not as many do with vs, which are hearers and small solowers: alwayes learning and neuer learned: giuen rather to Marke. praying than to practising: more loathe to be absente from a sermon, than willing to performe one point of the sermon.

OMEN. I do assure your self of that: for, as sone as a sermon is ended with vs, all the hearers practise it: by and by, especiall ye suche things as the preacher persuades. As if he allure the to loue, then they embrace lone in stead of hatred: if to quietnesse and peacemaking, then with all diligence they bring the contentious to con corde, and furious soes to be faithful friends: if to be charitable and merciful, then presently the richer sort succours their needie neighbors, going from house to house, to vnderstand their necessity: they visit the sicke, and comforte them both with counsaile and repine: they resost vnto prisons, where not only they persuaue the prisoners wyth Gods promises to be patient and penitent, but also mitigate their miseries wyth money and meate:

L.

and

Too good to be true.

and what else: truly, they clothe the naked, feede the hungry, and harbour the harbourlesse. For al their studie, endeavour, and delight is, to do the workes of mercie: knowing, that the doers thereof shall remaine in heauen with Christe, and the neglecters thereof shall dwell in Hel with the Diuell. And this is the daily exercise of the rich with vs. Is it not so with you?

SIR IULIA. As it is: quite contrarie; these are too good to be followed of vs: and ours too euill to be liked of you. I wil not say, but that some with vs vse these orders: but vniuersally (as with you) I am sure they doe not. Wellike they spende the vacant times of the Sabbath daye in thys order.

O MEN. Nay, not onely of the Sabbath daye, but of all other dayes.

SIR IULIA. I woulde to God they didde bestowe the Sabbath daye so well with vs. I thinke verily, if anye daye be more profaned with vs than other, it is the Sabbath daye, that God hath appointed to be kept most holy. For I doubt many do come to the Church that day more to pry, than to pray: more to looke, than to learne: more to shew themselves, than to shunne sinne: more to marke others, than to amend themselves: more for custome, than conscience: and more to heare a fine preaching, than to followe the godly teaching. And if many of them doe thus, that come to the Church, what may be thought of them that come not to the Church? Many are constrained to labour for their lining in the week day, whereby they annoyde ydenesse the mother of mischief, wherof many I feare, though they are not ydle on the Sabbath day, they are not wel occupied. For that day they giue themselves to Drincking, Dicing, Dauncing, Swearing, Chaffing, Playing, Bowling, Beare-baiting, and to other vanities: and this is the regard that they haue to God, vising themselves that day most wickedly, that God woulde haue them liue most holily.

O MEN. Surely they are such soles, that I am not able to rehearse

rehearse their follie,

SIV QILA. Yea, but none with vs but are thought to be wise ynough as long as they haue Wealth. But I pray you is Wisedome preferred before Wealth with you, or no?

OMEN. Yea in dede is it.

SIV QILA. It is not so with vs, for truely people are so perrishly aduised, that they esteeme Wealth aboue Wisedome, and as it seemes, they thinke that the wealthye are wise, & the poore are folles. For euery word of the rich speaketh is soothed and counted for an Oracle, (be it neuer so fond) but let the poore speake neuer so wisely, he is tript before his tale be half tolde, and is scered or tested at therfore. But if the said rich man doth fall into pouerty, and the same poore man chance to be rich, then Totnam is turned Frerch, and then the folc is sodainly become wise, and the wise man a sole. So that herchy it muste nedes appeare, that it is Wealth that makes Wisedome, & pouertie makes folles. For, when Wealth is gone, all Wisedome is gone: & when Pouertie is gone, then all Follisnesse is gone.

It is true.

Marke.

OMEN. It is not so with vs, for if a wise riche man doe chaunce to come to pouertie, he is not onely prouided for, that he shal haue sufficiēt to liue on during his life, but his counsaile is required and taken in vrgente affayres and wayghtie matters as well as it was before: for God, not Wealth giueth Wisedome.

Note here

SIV QILA. I woulde it were so with vs: but truely I haue seldome seene, that their counsaile is craved beýng fallen in decaye, that haue in their Wealth bozne great authoritie, though they were well worthy for their wyttie and honest behauioure. Therefore we maye see, that Wealth, moze than Wisdome: gods, moze than godnesse: and authoritie moze than abilitie is preferred: whiche me thinks is very preposterous. For, who will esteeme a Horse the worse for hauing nothing but a halter on his head: and who wil esteem a iade the better for his saddle & trim trappings? The if we esteeme a horse for his godnes and agilitie,

L.ij.

why should e

Too good to be true.

Should we not accept a man for his knowledge and honesty? Wealth cannot make a sole the wiser, nor Pouerty cannot make the wise man foolish. For the sole cannot tel how to vse himselfe in wealth: but the wise man can tel how to be haue himselfe in pouerty. Where wisdom wants, wealth may wast: and where wisdom is (though worldly wealth may decay) the minde cannot chuse but be riche. Therefore it is better to haue a rich mind with Wisdom, than a full purse with Follie.

OMEN. Your words are to be affirmed for truth: and as it is commonly sayd, they haue neuer an euil daye that haue a good night: so they haue neuer an euill life that haue a good death. More wisdom dyes alwayes richly: but rich follie dyes poorely. Therefore as one cannot thinke himselfe happy before his happy ende: so cannot one thinke himselfe vnhappy that wisdom leades, who assuredly will bring hym to an happy end. We thought I heard you say, that many with you do profane the Sabbath day, with much wickednesse, as with swearing, and other execrable vices. May I beleue you?

SIVILA. Yes, as well as I may beleue you in many things that you haue spoken. May, I tell you, they will not like to sweare and forswear themselves on that day.

OMEN. Then I thinke they will not spare to do it on other dayes.

SIVILA. Be sure of that: if sinfull swearing mighte make the Sabbath day, then enery day in the weeke would be a Sabbath day with vs.

OMEN. Then it is very like they will sweare as well for toys and trifles, as for the tryall of Truth. But either you haue no lawe for suche, or else you execute not the lawe on suche. But if such swearers were with vs, we would make them leaue their swearing, or else we would barre them of their speaking.

SIVILA. Which way?

OMEN. We would cut out their tongues, if no wayes would warne them. If one should sweare with vs (as it is impossi-

impossible to finde a swearer in all our countrey, the firste time, he should be admonished by a Preacher or Minister: but if he should sweare the second time, he should then presently be put out of his house, least he should bring the plague of God among his neighbours: but at the twelue months end, if he hath liued honestly and without swearing all that while, he shall be suffered to enjoy and dwell in his house againe. But, if he should sweare the third time, he should then (without pardon) haue his tongue cut out, and then we are sure, he may well thinke an othe, but he cannot sweare an othe.

IO. SIV. QIL A. Oh that we had that law and well executed. Well, though there be no law for punishing such swearers with vs, yet God with horrible and sodaine death hath oftentimes plagued such swearers with vs. Whereof one being in highe fauoure with hys Prince, thorough enuy and malice procured the King to putte his owne brother to death, for whose death the King was afterwarde verpe soke: Which noble man after sitting with the King at meate, and seeing the Kings butler stumbling (bearing a cuppe of drinke in his hande) recovering himselfe againe quickly with the other soke, saide: There one brother helped an other. Which, when the King heard, he sayde: So might my brother haue helped me if he had bin aliue: blaming him then for his brothers death. At whiche time, the saide noble man went about to excuse himselfe to the King, by forswearing himselfe before God, & toke a peece of bread and said: so safely might I eate this peece of breade, as I am guiltlesse of your brothers death: and therewith he dyed so daynely, choaked with the saue peece of breade. Thus was this forsworne wretch with horrible and sodayne death plagued by God, that thought himselfe safe from the punishment of man.

OMEN. He had bene better to suffer the penaltie of oure law a great deale.

IO. SIV. QIL A. It was credibly reported, that a lustie ladde
L.ij. with

Too good to be true.

with vs. (a solemn swearer,) looking his mouth at Dice; he blasphemous God with many terrible othes, saying: If I had the Diuell here, I would rate him: who had no sooner spoken these wordes, but a Spider (or else the Diuell in the likeness of a Spider) came downe over his mouth: to bych, as soone as he sawe, he snatchte into his mouth, and so dyed presently.

Marke.

O M E N. A fearefull example, and ynough (me thinkes) to make euerye one cease from swearing. If it were a Spider; then it was sufficient to destroy his boddie: but if it were the Diuell, it was ynoughe to destroy him and a thousand such both bodye and soule. Surely it is for want of punishing of offenders, that you haue so many offenders: and because we punish without pardon, we haue no swearers to craue pardon. For a Lye is so much detested with vs, that if one lye in sport, he shall be punished in earnest: for, if one make a pleasant lye, though he hurte no body therewith, for the first suche lye he shall be reprimand, for the second such Lye he shall be five dayes imprisoned: and for the thyrde suche Lye, and euerye other such Lye after, he shall be banished from the place he dwelleth in for the space of thre moneths; but if one with vs shold make a Lye to the deceyuing or hurting of any, or speake a Lye before a Magistrate or a Judge, then the partie for euerye suche Lye, shall be constrained to holde his peace; and to speake neuer a worde to anye person the space of thre moneths after, unless hee shall be required of some Ruler for some bygent matter: and he shall keepe on his Silence all that while, an H. and an L. for a hurtful Lye.

S I V Q U I L A. But what if anye shall receiue harme, losse, or damage by his making of that lye?

O M E N. When the saide Lye shall restoze out of his owne goods, landes, or liuing, as much to the partie so hurte or entomaged, as will fully satisfy the same: if al his goods, lands or liuing are able to do it.

S I V Q U I L A. But shall the Lye haue no moze harme if any

any shoulde chance to be hurt, wounded, or maymed, by his sayd lye?

OMEN. Yes, be holde of that : for, if anye bee hurte, wounded, or maymed, throughte the false reporte of Lye of anye bodye, the Lyar (immediatlye shall be hurte, wounded, or maymed on the same parte of hys bodye, and in suche order, as the partie was hurte by meanes of the sayde Lye. And I wil shewe you howe suche a Lyar was serued with vs.

SIVQILA. How I pray you?

OMEN. There was one (but it is a greate while since,) that olving one of hys neighboures euill wil, and unable to hurte him himselfe, went and tolde a lustie fellowe, a shamefull Lye of hym, who, he was sure, woulde not only sone beleue him, but also woulde paye hym home for it, saying: Sir, didde you euer hurte or harne suche a man? So true is, (sayde hee) that I wote of, and to tell you truelye, I scantly knowe him if I see him. Then sayde the Lyar, hee hath muche misused you, for hee saide, that you are bothe a common Drunkarde, and suche a common Lyar, that neuer a worde you speake can be credited. Then sayde the other, I woulde I knewe where he were, for then I woulde be reuenged on hym for thus misusing of me: mary (saide the Lyar) ponder hee is, you can haue no better tyme than nowe to deale with him. At whiche time immediatlye the other furiouslye dydde slye vppon him, and by chaunce (thrusting at his face) hee dydde quyte putte oute one of hys eyes.

SIVQILA. Then what was done to the man that dydde so hurte him.

OMEN. Forsothe hee hadde the lawe therfore in all popntes, as befoze is described. But my whole tale tendeth to thys naughtie Lyar, whyche was the occasion hee was so hurte.

SIVQILA. I praye you sir, what rewarde had he for the making of that lye?

OMEN.

Too good to be true.

OMEN. Suche a rewarde as diide sticke to hym as long as he lyued : for he was brought before the Ruler there, who caused immediatelp the lyke eye of hys to be putte oute : and then he was commaunded to silence for thre moneths, and he did weare the badge of H. and L. so long.

SIVQILA. Oh suche a law with vs, and so well erected, woulde teach many a one to tel trueth, that do now almost nothing but lye.

OMEN. What is lying thought so small an offence with you, that there is no lawe nor punishment for it?

SIVQILA. Yea indeede is it. Nay, merry and pleasant lyes we take rather for a sport than for a sin. Lying with vs is so loued and allowed, that there are many tymes gamings and wisses therfore purposely, to encourage one to out lye another.

OMEN. And what shal he gaine that gets the victorie in lying?

SIVQILA. He shall haue a silver Whetstone for his labour.

Consider this.

OMEN. Surely, if one be worthy to haue a Whetstone of Silver for telling of Lyes, then one is worthy to haue a Whetstone of Golde for telling of Truth: truly we thinke a Whip of Whittleather were more meete for a Liar, than a Whetstone of Silver.

SIVQILA. In my iudgement he was eyther a notable Liar, or toned Lying better than Saint Paule did, that deuised such a rewarde for suche an euil desert. I marvel what moued him, that the lewdest Liar shoulde haue a Syluer Whetstone for his labour.

OMEN. I knowe not, vnlesse he thoughte he was worthy for his lying to goe alwayes with a blunty knife, whereby he shoulde not be able to cutte hys meate : and that he shoulde haue no other Whetstone wherewith to sharp hys knife, but the same of Syluer whiche he hadde wonne with lying.

SIVQILA.

SIV QILA. What his fond fancies was therein I know not: but I wishe, that every such year hadde rather a sharpe knife, and no meate, then to haue meate through with a blunt edged knife: untill they lesse their lying. Saind Austine woulde in no wise haue vs to lye, though it might do good. For, if a man lay at the point of death (saith he) that hath a sonne dead by traouailing into a far Country; yet we ought not to say vnto the sicke man, that his sonne is merry and aliue, though thereby we shold knowe he shoulde reuine or recover his health. Now, if we may not tell hurtlesse lyes to doe good: then we maye not tell hurtfull and wicked lyes to do euill. Saind Paule sayth, we may not do euill, whereof god maye followe; then we may not doe euill whereof mischief maye followe. Christ is trueth, and they that meane to resemble Christ: they that meane to followe Christ: they that meane to haue Christ their Captaine: they that meane to haue Christ their Saviour: they that meane to rise with Christ: they that meane to dwell for ever in Heauen with Christ: let suche learne to tell trueth with Christ. And they that meane to be exempt fro the presence of God: they that meane to lose the endlesse ioyes of Heauen: they that haue luste to lye in the furious flames of Hell fire: they that desire the felowshippe of the Diuels in Hell: and they that woulde gladly be tormented of the Diuell for ever without any mercy, let them lye and spare not: and if they be not fully instructed in lying, let them learne to lye of their father the Diuell, who is, and hath bin the head Captaine of lyes from the beginning.

OMAN. Wel, suche as doe serue vnder this Captayne, were best now to flee from him. For now in this life they may, but if they be once his hyred and prest souldiours in Hell, then they cannot.

SIV QILA. I thinke it is better by telling of trueth to goe vnto Heauen, than by telling of lyes to go vnto Hel. But I pray you, what if any with you shoulde chaunce to forswear the selues, called as witnessses before Rulers, Magistrates,

Too good to be true.

a lawe for
Periurie in
Mauqsun.

O JUDGES. As some as they are proued petiured, their songs are cutte out, without any pardon; whereby we are sure, they will neuer committe peccurie any more: and halfe of all their goddes straight waye is conuerted vnto the kings vse. But in this case the king hath neuer y more gods, nor they seluer songs.

SIVQILA. Why so?

Marke the
godly conside-
ration of the
men of Mauq-
sun.

O MEN. For there are none with vs y wil once swear an othe, or take the name of God in vaine: much lesse, that will forswear themselves. For euery one wyth vs doeth thinke verily, that if they shoulde but once take the name of God in vaine, that then Gods plague woulde continue in theyr house: but if they shoulde forswear themselves, they beleue faithfully, that then God would send fire from heauen, and burne both them and their house.

Marke,

SIVQILA. And truly there are some such shamelesse swearers wyth vs, and that are so Godlesse and Faithlesse, that, if God himselfe shoulde warne them ouer nyghte, and saye: If thou wilt not leaue thy swearing, I will consume thee: yet I thinke verily, they woulde scanty regarde it, or sweare any one whitte the lesse.

O MEN. Well, I doubt that suche doe feare more the shorte punishing of theyr bodies here, than the continuall tormenting of their soules in Hell. For I am in this opinion, that, if a fewe of poure swearers were hyppeled wyth oure Bytte, and were punished without pardon, (as they in oure Countrey are, if they doe chauce to offende) their greates othes woulde be turned into yea and Nay.

SIVQILA. I haue suche good lykynge to your sayd, that I wishe it, or suche like, were erected wyth vs as a Law. But sir, I pray you, what if anye be troubled, seued, or imprisoned by false reporte or wrong information wyth you?

O MEN.

OMEN. What if Fire be turned into Water, Wydes into Fishes, Tabers and Belles into Buckets. I tel you there are none with vs that wil once tel a lye, or will giue any wrong information against any.

SIVQILA. You dwell in suche a Countrey as I neuer hearde of you haue not so fewe suche, but we haue as many suche.

OMEN. Yea, but if you did vse suche, I durst lase a wa-
ger, that shortly you shoulde haue none suche.

SIVQILA. Howe woulde you vse suche, if you had any such?

OMEN. If anye with vs should falsly suggest, or molest, or giue any wrong information against any, the party that hath wrongfully suggested or informed, shal incur the like danger, penaltie and punishmēt, as the partie against tohō the information was made, shoulde haue done, if the suggestion or information against him had bin true. As if the partie complained of, shoulde haue lost his eies, eares, hands, or tong (if the information had bin true) then the false suggester, or wrong informer shal lose his eies, eares, handes, or tong, And if the partie complained of, shoulde haue losse hys life, (if the information had bin true) then the informer or suggester shal lose his life, if his information be false. And so of losse of landes, goodes, prisonment, or anye other punishment. A rare example I wil tel you of one wyth vs, how hee was vled that gaue wrong and wicked information against one, onelye of malice and spite, and the rather because hee thought to haue begged his liuing.

SIVQILA. Tel it, for I wil heare you attentiuely.

OMEN. There was once in oure Countrey, a very wicked fellowe, that dwelled nighe vnto a very godly and honest man: who, as the Diuel doeth not loue God, so thys diuelishe fellowe coulde not abide his godly neighbor: as he hated him, so he halsted to worke his destruction. And because he soughte no more but his lyfe, he deuised wordes of high treason, that he should speake against the King, and he

a lawe for
false infor-
mers.

a strange ex-
ample of a wic-
ked informer

enjoymed & Ruler there, of his own deuilled wordes, saying, that he himselfe heard him speake the. And to make the thing moze cōfide sure, he tyed two witnesses to affirme, that they hearde him likewise speake the same wordes of treason: whiche, when the Ruler heard, he lent for the party that was cōplained of, to whom he was cōtra the ruler and Judge said: Sirra, here is one of thy neighbors (as I vnderstande) hath entomied, that thou hast spoken wordes of high treason against the kynge & he hath not onely heard thes speake them, but here are also two witnesses that shoulde heare the also. Which, when this goodman heard, he was so astonied, that he could standly speake one word, to whom the Ruler saide: Sirra, you were better speake your selfe, and to excuse you to selfe: for here are thre come to accuse you. And then a man remembryng himselfe, kneeled downe and saide: O my God and heavenly father, thou knowest whether I am guilty in this that is layde to my charge or not: as thou deliueredst Daniel out of the Lyons denne, the thre children out of the fierie fornace, and chaast Susanna from the two wicked Judges: Deliuer me Lord for thy mercies sake at this present, from these rauenous that seeke guiltlesse my spoile & destruction: and with that he rose vp, and saide to the Ruler as followeth: I beseeche you to examine them severally by themselves, what were the wordes I spake, where I spake them, and when I spake them, and the Judge bidde so. Whiche, when he had done, he found euery one of them agree in one tale. And then the Ruler said to the accused man, these men doe all agree, that in such a place, and in such a day, and how thou didst speake such wordes against the King: therefore, as farre as I see, I muste be constrained to giue iudgement against thee, according to the lawe. At whose wordes the accused man kneeled downe again, and said with weeping teares: Oh Lord, as I am guiltlesse, so let me not be helpelesse: in this is al my hope, thou neuer deceivest them that putte their trust in thee: thou art able to pleade in my cause. When the Ruler had him arise, and saide vnto him: I perceiue thou haste

hast a fervent trust in God. Wel, I wil charge these thy adversaries a little straighter. Wel Maisters, thys god man whom you have accused here of high treason, is iudged of al that knowe him, to be as faithfull to God, as obedient to his Prince, and as loving to his neighbors, as courteous to strangers, as liberall to the poze, and as commodious to his country, as any of vs al, and a great deale more than any of you thre that have accused him. But, for that we are to doe Justice, we meane not, but according to your accusations, to procede against him. Notwithstanding, I wil say to you by the way, that if he die guiltlesse through your false accusations, God wil not only plague you, as long as you live, with a troubled & tormented conscience, but also with desperate minds at your deaths, whiche is the very line that leades you to hel. Let Iudas be a pattern to you, that falsely betrayed Christ his Maister: for as soone as he had taken the money & he betrayd him for, did he not straightways dispaire, whereby he neuer asked pardon of God for his fault, & so desperately hanged himself, and his bowels gushed out: & so he is become the child of perdition, whereby he hath lost heauen for hel, pleasure for pain, gladnesse for sadnesse, and God for the Diuel. Is not this a proper gain, that his mony hath brought him? Therefore you that are witnesses, if you have taken mony for the betraying of this accused man, your mony wil bying you Iudas gaine, unlesse you repent you otherwayes than Iudas did, whiche gaine, is to be for ever in the torments of hel fire, with the Diuel and his Angels, and to be expelled from the presence of God. And thereat the accused man kneeled downe and sayde: Oh Lorde defende me, and pleade now my cause. And as soone as the accused man had spoken these wordes, there came one man in great hast, and pressed to come before the Judge, saying as foloweth: Oh worthy Judge, you sit here in the place of God the most high and greatest Judge, & the Judge of al Judges, to heare the truth without any partialitie, and to iudge according to right and equitie: whose faith is so firme, whose godlinesse

Marke howe
God defends
& righteous.

is

is so greate, and whole truth is so tryed, that I am assured, that nothing can make you wyre from the righte waye. To whome the Iudge said, thereof assure thy selfe, for I know, and it is alwaies in my minde when I sit in this place, that though I cannot see God in heauen, yet he sees and beholds me on earthe. Doe you not thinke, that if the King of our Countrey, were here nowe in this place, but that I would examine all things appertayning to this matter so exactly, goe aboute to boulte oute the truth with such diligence, and iudge the same without fauoure or affection according to equitie, whereby to please the King? yes verilye. Then howe muche more ought I to examine with equitie, try out the truth diligently, and iudge without partialitie, seeing our god God the King of all Kings, and Iudge of Iudges, is nowe present in this place, and wil not onelye heare all the whole matter from the beginning to the ende, but also wil poure his vengeance vppon you, if you witnesse falsely, and on me, if I iudge not hpyghtly, who heares what we say, sees what we do, and knows what we thinke. For, if the painter can see, that makes an eye that cannot see, then God muste needs see, that made our eyes that can see. If he can heare, that makes an eare, that cannot heare, then God of force must needs heare, y^e hath made our eares that can heare. And shal not he also that made our hearts likewise, knowe what we thinke in our harts: yes doubtlesse. Therefore take you gret heed, al ye that haue to speak before me in this case, for whatsoener you speake vnto me, either true or false, you speake to God: and if you speake true, God wil protect you, if you wil speake false, then God wil detest you. Whiche of you al, if the Kings Haicellie were here in the next roome or chamber, durst vtter a lye so loude, that the King knowing it to be a lye, should heare it? Then what is he that dare once presume to beare false witnesse against his neighboz, in the hearing of God the greate King of all, that makes Kings and puts downe Kings at his pleasure, who is present here before vs all in this place, (though not personally, yet spiri-
tually)

swally:) therefore now my friend, I am determined to heare the truth, to trie out the truth, and to Iudge according to truth, and therefore I charge thee speake nothing but the truth. Then saide the same fellowe that came to speake with the Iudge so hastily: my Lorde, I hearde but euen a while since (as God woulde) that one is accused befoze you of high treason. Then saide the Iudge, in deede here is suche a one, doest thou knowe him: there he standes besides thee. Then saide the fellowe: of truth my Lorde, I knowe hym not, but I haue hearde him as muche commended for his goodnesse, as this his accuser is discommended for his euilnesse: so it may be (saide the Iudge) and yet he neuer the better, nor the other the worse: for perhappes you neuer heard him commended, nor the other discommended. Yes truely my Lorde (saide the fellowe) I haue hearde bothe, and that not of a fewe, whiche I speake here vnfaynedly, bothe befoze the Maiestie of GOD and you. And for that we are all bounde to tell the truth, and to defende the innocente as muche as it lyeth in vs, I am come nowe in the feare of God, & in singlenesse of heart, to vtter so muche vnto you, as thereby you maye the better sorte out the sothe, and try out the truth. But firste I praye thee, saide the Iudge, doest thou knowe his accuser: yea that I doe (saide the fellowe) moze of his seeking than of my desiring. Well nowe tell on thy tale, saide the Iudge, and I will heare thee attentively. Then saide the fellowe to the Iudge, this accuser here that hath accused this man for highe treason againste the King, was very importunate soure o: fūe times at the leasse with me, to be a witnessse againste him therein, and if I woulde affirme when none shoulde stande, that I hearde him speake the wordes, he woulde giue me a greate summe of money, and saide mozeouer, that after his death, he hoped to haue great part of his lining, whereof, some lay very nigh to his hōuse (but I hope he shall haue as muche good of it, as Iesabel had of Naboths Vineyard.) And he promised me also, that if he fared well, that I shoulde fare neuer the worse.

But

Too good to be true.

But I liked his fare so wel, that I said his fare was too fine
 for me to fede on: and so by no meanes I would consent to
 his most wicked purpose, saying moreover to him at my de-
 parting, take heed, for you thinke this is the verie waye to
 winne, but heloue me, heloue me, it is the very high waye
 to lose. If he lose his thort life here guiltlesse, then he shall
 find his life in heauē endlessse. And though by his death you
 seme to liue the richer here: yet by this your wicked life, you
 shall procure your eternall death in Hel, where you shall ne-
 uer see God, nor shunne the Deuil. And then he wente very
 sorrowfully from me, more (as it seemes by the sequelle) for
 that he could not procure me to his purpose, than that he was
 sorie for his sinne. When sayde the Iudge, I feare this sume
 is not without fire, it smells somewhat of the smoake: what
 say you that are his accuser to this: then said the accuser, O
 my Lord, this man that is the traytour, hath procured this
 man with money to saue himselfe by flaudring of me. Con-
 sider this man speaks on the behalfe of a Traytour, and I
 speaks on the behalfe of a King. As the King (sayde the
 Iudge) so desirous of his subieges wrongfull death, as he
 would haue none to tell truth in defence of their life. We
 do the King no wrong to trie out the trueth, and to saue an
 innocent: neither do we the King right, if we heare not true
 witnessses against a Traytour, and iudge him according to
 the lawe: but assure thy selfe, that thy naming of the King,
 (whom I reuerse) shall neither let vs from doing of right,
 nor yet contraine vs to do any wrong. We haue a heauen-
 ly King here present, though our earthly King be absente,
 whom I honor, feare, and reuerence, more than I maye or
 ought my earthly soueraigne: for he is mortall, and can kill
 but the body, nor that neither, vnlesse God giue him leaue:
 but God our heauenly King that is here present, can kill at
 his pleasure both body and soule for ever in Hel fire. Well
 sir (said the accuser) I haue two witnessses to affirm my tale,
 and he hath but one to speake on his side: and yet that that
 he hath spoken, is nothing with him if it be well considered,

for he doth not saye, that he that we accuse did neuer speake
 such words of treasb, but he hath inuented a sciuolous mat-
 ter, only to discredit me. Therfore I beseech you (oh worthy
 Iudge) to consider, that the traytour neyther hath said, nor
 can say any thing for himselfe, nor this fellow (hyed by him
 as it seemes) hath saide any thing to the purpose. Then the
 man that was accused said to the Iudge: oh my Lord consi-
 der y^e truth & the innocents cause: as I stand here before God
 & you, so I will not lye neither to God nor you, the truth is,
 when I was presented to come before you, I knew not the
 cause thereof, whiche being true, as God knowes y^e is here
 present, the time is very short, as your Lordship & al the rest
 here may veri wel iudge, to pmeditate, procure, or practise
 any such pollicy. And as for this mā, which y^e lord I am sure
 hath set on my side, I neuer saw him, or spake with him in
 all my life to my remembraunce. Therfore my Lord, think
 that I am here as guiltlesse Susan, and this man God hath
 raised vp instead of Daniel, which I doubt not at length, but
 wil be able to counteruaile againste these two false witness-
 ses, that are in stead of two wicked Iudges. And G O D
 that is here my perpetual patrone, is sufficient and able to
 counteruaile this my wicked accuser. And then as sone as
 this honest accused man had said these words to the Iudge,
 an other straunge manne came in hastily, and preaced be-
 yre m^uche to speake to the Iudge, and saide: oh my Lord,
 I feare that here are thre w^olues determined to deuoure
 a simple and innocent Lamb. How knowest thou that, said
 the Iudge: truly then said the man, I was going even now
 within this houre thre or four miles from home about cer-
 taine bigent busines, and as I was going, I met by chance,
 (nay rather by Gods prouidence) with one that asked me if
 I knew suche a man, to whome I answered and said that I
 knew him not, but I haue hearde a good report of him, to be
 both honest, godly, & charitable. Wel then said he againe to
 me, he is like to be cast away this daye for hygge treason a-
 gainst the King. What is the cause, and who is his accuser,

P.

said

saide I: and then he declared vnto me, the words of treason that he should speake, & named this man (that stands here) to be his accuser therein, which when I hearde, hearing so much good of the man accused, and knowing so much euil of the accuser, I cut off my needeful iorney, & came hither with great speede, to tel a truth, and to saue an innocent, if by any meanes I may. Then saide the Iudge to him, thinkest thou that this man that is accused of treason, is guiltlesse therein? Yea that I do, said the fellow, or else this his accuser wold neuer haue hyed me to beare false witness against him therein. Is this true that thou sayst, saide the Iudge: yea my Lorde that it is (saide the fellowe) he cannot well denye it, for I am sure halfe a dozen times at the leaste, he was very importunate on me to beare witness against him in this same matter that he hath accused him of, and offered me money therefore largely: and vnderstanding partly my need, he thought I coulde no more refuse his money, than he could resist the Diuel when he moued him to mischief. For if I wold haue consented to him herein, this good man had not bin so long vnaccused as he is: therefore I beseeche your lordshippe to consider wel of it, for I am neither desired, hyed, hybed, nor procured to come hither now, to speake this that I haue saide. Tel me truely, saide the Iudge, dost thou knowe the man that is accused: no sir (said the fellow) I neuer sawe him in al my lyfe that I wote of, but I haue hearde of his good name, and honest fame: but I knowe his accuser very wel, for he offered me money to be a false witness against him half a dozen times at the least, as I sayde before. Did not I tel you saide the Iudge, that after this some fire woulde followe: and then the accused kneled downe vpon his knees with weeping teares, saying: O Lord now I perceiue thou hast heard my prayer and performed my petition: in stead of my accusers, two false witnesses, thou hast sent me two true witnesses, by which two witnesses (& al throughe the) my truth shall be tryed, and their falsenesse shall be founde. And then the Iudge saide to the accuser, howe

Too good to be true.

21

how say you to this sirra : here are two witnessses stirred by
by God, against your two witnessses, procured by the Diuel. Marke the
I perceiue thou lookedst for nothing lesse, thā that these two Judge.
shold haue come hither to declare the truth as they do. Wel,
it is the Lorde our God that hath sent them, and none else.
What canst thou say to this : Then said the accuser, oh my
Lorde, both these are hyred for mony, for the deliury of this
Traytour, and for my destruction. A vaine excuse (saide the
Judge) for this mā hath protested befoze God that he knew
not the cause he was sente for, when I did sende for him.
Whiche if it be so, it is verpe unlikely, that since I layde the
matter to his charge, he should procure this practise, and
finde suche friends that he neuer knewe befoze, in so short a
time, especially sēing he neuer spake nor once whispered to
any since his comming hyther : but sēing (saide the Judge)
the trueth of euery matter oughte to be tryed by the oths of
the informers or witnessses, therefore I will haue euery one
of you in this case deposed. And first, wil you two that came
of your owne motion, or rather by God procured, (as I
thinke) sweare now befoze the Lorde, without malice, af-
fection, enuie, spite, hatred, or without anye other sinister
meanes, onely for trutthes sake, that this accuser of thys
man of high treason againste the King, woulde haue hyred
you for money, to be false witnessses against this accused mā
in this same case wherof he now is accused : Then sayde
the same two men to the Judge, yea my Lorde, that we will
with all our heartes : for as the Lorde knowes the secretes
of all our heartes, we haue saide nothing, nor will saye a-
ny thing, but onely the trueth. Then saide the Judge to
them, now take youre othes thereof : and so they were
deposed and swozne, & then the Judge bidde them stand aside,
and commaunded the accuser and his two witnessses to take
their othes afoze him, that the accused man did speake such
wordes of treason wherof they accused him. And as they wer
taking their othes, the one of y^e witnessses coulde not speake,

Too good to be true.

for the Lord did make his tong to swell in his mouth, that it was horrible to see. The other witnesse immediatly felt downe before them stark lame, and the wicked accuser was then stricken blind. At which sodaine change and righteous stroke of God, y^e Judge & al the rest wer amazed. Then said the Judge: oh wicked wretches, did not I warne you of this before: do you thinke that God that is all truth, wil wincke at wickednesse or fauour fals hood: what say you now, is this mā guilty in that wherof you haue acused him: why do you not speake: though one of your tongs is swoln by the right iudgement of God, yet I beleue god hath reserued some of your tongs to utter the truth, and to excuse this innocent lambe appointed to the slaughter. Then the false witnesse that was stricken lame, said to the Judge, we haue worthily deserued the wrathe of God, which now is iustlye fallen vpon vs: we might haue takē heed before by your god admonitions, profitable perswasions, & witty warnings, but that we lacked the god grace of God. Therefore as one y^e is compelled by the great God (ruler of al things) I wil open vnto your Lordship at the whole truth. This god man that is accused, is moste falsely and vniustly accused: and this man whose tong is thus swoln in his head, as you see, and I that am so sodainely become lame, for greedinesse of mony giue vnto vs by this now wicked blind mā, haue acused this god mā, & witnessed that he heard him speake such words of treason, wheras the Lord knowes, we nener heard him speake anpe such thing. And euen as this blinde wicked wretche didde entice with money and faire promises these two good men (but all in vaine) who haue helped to saue thys innocent: euen so he gaue vs money wpth manye sayre promises of greate rewarde to condemne moste vniustlye this innocent. Whereat the manne with the swolne tong made signes with his hands looking towarde heauen, affirming therby, that all was true y^e his lame fellowe had said. The y^e Judge said, oh vile varleta not worthy to liue: what

What sayest thou (thou wicked accuser) to this: whome God most righteously hath stricken blinde: are not thy diuelishe deuises come to a trim drift: Then the blind accuser knéled downe vpon his knées and saide: I am woꝝ:hy to dye, it is onely I, that for spite and malice, and hope of woꝝldely gaine, haue mused this mischiefe, and procured this praꝝise against this godly, vertuous, and innocent man. Then said the Iudge to y^e innocent mā, glue God the praꝝise, for it is he that hath wꝝought this wonder: then said the innocent man, knéling vpon his knées: O Lord, I thanke thee, that thou hast not onely heard me, but also hast deliuered me, blessed be thy name for euer. Then the accuser and the two false witnesses, by the iudgement of the Iudge, were tyed in foure seuerall partes to foure strong horses, that is, eꝝther arme to a horse, and either leg to a horse: and then whē the horses were ierked, euery one of them was toꝝne a sunder, and all their landes and goodes were sold and giuen to the reliefe of the poꝝe.

SIVQILA. Surely herein God wrought wonderfully, and the Iudge very godly and truely. If this lawe were so executed with vs as it is with you, many that are troubled should liue moꝝe in quiet: many should haue right, that now haue much wꝝong: & many should be vnactused, that now are falsly accused.

OMEN. Where Gods woꝝde is plentie, there Iustice should not be daintie. I muse that Sin is so suffered, where Gods woꝝde is so preached. I perceiue, with you there are moꝝe Professors than Followers.

SIVQILA. I would it were not so. Is there anye with you that ble to play at Dice?

OMEN. None at all: but, if there were any, they would not be swearing Dicers, that will eate the Diuell at a bite in the likenesse of a Spider, (according as you tolde the tale of late) we haue a lawe with vs, that euery one that playeth at Dice oꝝ Cards for mony, oꝝ for any other thing of any value, the winner shall foꝝfeite so much & twice as much

Neuer a Diccer in Mansun.

P. iiij.

more

Too good to be true.

more as he winneth : and the loser shall forsaite as muche more as he loseth : whiche forsaiture shall be deuided into thre equall partes, one parte whereof shall be to the vse of the King, one other part thereof shall be to the vse of the reuealer, and the third part thereof shall be equallye deuided among tenne of the poorest neyghbours, dwelling nexte to the house or place, where the sayde money is wonne or losse. And for euerye houre that they playe, at one time, both the winner and loser shall be imprisoned one moneth.

SIVQILA. If this lawe be as striclye executed, and as narrowlye looked to, as the rest of your Lawes: then there is not so muche money wonne and losse with you in a whole yeare, as there is with vs in one daye, naye in one houre.

OMEN. Whether it be executed or not I know not, but there is not one Dicer nor yet Carder in all our Country. Dure Rulers, Lords, Knightes, and Gentlemen (wishing rather to profite other, than to fill their purses with other mens pence, and to solace their wearied mindes by honest pastimes, thā to get grādie gain by diuellish and detestable Diceplaye) doe vse diuerse times (when they do playe) to playe at Chesse, the Astronomers game, and the Philosophers game, whiche whettes theyr wittes, recreates theyr minds, and hurts no body in the meane season.

SIVQILA. These games you speake of are too busie for manye of our heades : and many of oure heades are otherwise too busie to followe your good orders. Diceplaye is so commonly used with vs, that manye boyes, seruingmen, and other, are more expert in playing at Dice, than in Dauidos Plaines.

OMEN. Haue you no lawes againste suche vnlawfull games?

SIVQILA. Yes, we haue Lawes to forbid them, and licences to allowe them.

OMEN. That is as though a Father should command
bye

The exercise
of the higher
loy.

marke wel.

his sonne to goe to Schoule, and immediatly giue him leaue to play the Tretwant. Those lawes shall neuer be wel kept, that are licenced to be broken. *Hatke this well.* Say, if we haue lawes, we keepe lawes.

SIV QILA. And if we haue lawes, we breake lawes. If men woulde consider, what perilles Diceplaye procureth, what mischiefes it maintaineth, and what dzistes it doeth dzue: then many woulde loath it, that nowe do loue it: manye woulde detest it, that nowe delight in it: and manye woulde forsake it, that nowe do fauour it. Haue not manye losse in one yeare at Dice so muche, as their friends were getting all their whole life: Haue not manye losse at Dice in a weeke, that that woulde wel haue serued them a whole yeare: Howe many honorable and worshipfull houses haue bene so ouerthrowne by Diceplay, that they are vtterly vknowne at this day, and perhappes some nowe begge theyz bzeade, whose auncestours haue hadde Lordly linings, and vtterly consumed by Diceplay, and other vnchristie games. *This is to be noted.* Hathe not Diceplay dzriuen many a one to borowe, that elsie had bin able to lende: Do not many lose so much at Dice in an houre, as they cannot get honestly and truelye in a whole weeke: Whosoener shall playe at Dice or at anye other game for money or other gaine, the best is, he can but win, and then one or other that he playeth withall, muste needs lose. Then consider, God sayeth: thou shalt loue thy neyghbour as thy selfe: whyche, if I ought to doe, then I must not haue my neighboz to lose, to make my selfe to winne. For, his losing by that meanes, can not be my winning. Therefore, thoughe I seme to winne by his losse: yet I lose as wel as he. Loue biddeth me rather lose to make my brother win: and Hate bids me win with my neighbozs losse: therefore, if I loue my neyghbour as my selfe, then I cannot win with his losse, thoughe I seme to win: the I must needs lose if he lose. Thus it is proued, that he that doeth winne at play is a loser. And also he that winneth at Dice or at any other game (whereby any hath losse that playeth with hym) *leaset*

They that
win are three
fold losers.

The gaine of
Diceplay
and suchlike.

loseth the fauour of God, bicause he fauoureth not him (that hee playeth withall) as himsele, and doth laughe wyth his losse: which shewes he doth rather loath thā loue his neyghbour. And further, he that winneth at Dice or at any other kind of game, loseth Time, a pretious treasure, not to be recovered againe, in which time, whyles he was doing of euil in playing, he shoulde haue bled some godly exercise. Thus he that winneth at Dice, or at any other game, is a threefold loser. Now, if they that thinke themselves winners, be such great losers as I haue proued: then I count them moze sonder than foles, that wil play at Dice or at any other game, where the loser is hurt or hindzed thereby. Therefore, if the winners muste nedes make an accompt, that they are such great losers: then the losers by no meanes can proue they are winners. So that if these Diceplayers and other greedy gamesters woulde be ruled by me, they shoulde leaue Dice, playing and suche like (which are the games of the Diuell) and sal to perfect prayer, the exercise of the sonne of God. If Diceplayers and other baine gamsters, did depely discerne what gaine Dicing, Carding, and other couetous gaming do bzing, they woulde hunne them as a Serpent, and detest them as the Diuel. For first this Diceplay & such like, doth kindle Gods furie, it spendes the time vainly, it enticeth to enuy, it consumes goods immoderately, it makes mē fweare horribly, it freats the minde wonderfully, it bzings age vntimely, it maketh a nédelesse necessitie, it bzingeth the rich to pouertie, it tempteth a great sorte to thāuerie, it helpeth many to hanging speedily, it maketh many liue miserably, and I feare it bzuieth some to dye desperately, al whiche do please the Diuel exceedingly,

OMEN. These are bzaunches that suche Bzambles doe beare. If this be y gain that groweth of Dicing or gaming, a man can not wel put his son to a worse occupation than it. Wel, if you woulde execute the law for Dicing and suche other gaming that we haue, you shoulde hane as fewe Diccers and other vnthzif, ie gamsters as we haue.

SIVQILA.

to marke it so. I like your ladies exceeding well: and I like the erecting of them as well. I pray you sir are the Lords and Ladies, and such like, courteous, gentle, and affable with you.

WOMEN. Marvellous as ever you know: the more higher of degree with vs, the more courteous, affable and gentle, (if there may be any exceeding therein.) The Lords, Ladies, & other higher powers with vs, haue alway in their mind, that Christ the sonne of God was as wel borne as they (especially on the fathers side) and is of as high a degree as the best King or Emperour on the Earth none excepted. (As I said one degree higher, I lyed not.) And they seeing, that hee (being the sonne of God) was moste humble, gentle, and meeke of all other, doe thinke that it were a mere madness for them to be haughty, stubborne, proude, and stout. They remember these words very wel, which saide: Learne of me, for I am humble and meeke. And because they knowe, that they can learne of none better than of him: therefore they doe learne by him to be humble and meeke. And I beleue they shall gaue more at length by learning humblenesse & meekenesse of him: than by learning proudenesse and stoutnesse of the Diuel.

The courteousneesse and affabilitie of the nobilitie of Manysun.

SIMON. Are all your nobilitie of that humilitie you speake of?

They learne of a good scholemaster

WOMEN. What else? For it is as harde a thing to fynde with vs a haughty heart in the nobilitie, a lofty looke in the Ladies, or a disdainefull countenance in the Gentlemen, or their wiues, as it is to fynde a meeke mind in a forward woman, a chaste heart in a Harlot, or liberalitie in a niggyard.

We holde of that.

SIMON. Truly there are many such noble men, Ladies, Gentlemen and Gentlewomen with vs: but I wil not say, that all are so, least happily I may be found a lyar. Then belike they brag not of their bloude, are not stoute of theyr stocke, or proude of their progeny.

Marke wel.

WOMEN. That were as though a scurvy jade should brag
D. bycause

Marke.

because he came of the race of Buccephalus, Create Alexander's Horse, none doe winne estimation with vs by the employes of other, but by their owne deserts; (as godreason is) else might manye lewde lozels loke loftily, because they descended long since of the line of some noble. Saye, wyth vs, he that will haue prayse himselfe, muste winne prayse himselfe: and he that will be counted a Gentleman, must vse him'selfe like a Gentleman: and I thinke there is none so sonde with you, that meanes to merite by other mennes manners, that will prate of their parentes, that treade not in their steps; and will bragge of that thing they neuer did.

SIVQILA. Thinke you so in dede: then you are muche deceyued. I tell you there are suche with vs, and that nota fctoe.

OMEN. Then I must needs count them holes, that brag of burthens that other men beare.

Note here

SIVQILA. I will assure you, that manye with vs will boaste of their birth, that cannot boaste of their life: that wil blaze out their Pedigree, that knowe not Gentilitie: and that wil prate of their Progenie, that is shame to their kindred.

OMEN. Such kinde of persons, is vanitie of Vanities. What prayse can it be to a Peare tree to byng forthe a Crab: and what dispraise for a Crab tree to bring forthe a Peare: Truly the Crab is a discommendation to y Peare tree that bare it; and the Peare is a commendation to the Crab tree that bare it. Euen so a proude and statelype sonne, is a dishonoure to the gentle Parentes: but a gentle son of god and worthye qualities is an honoure to his gentle Parentes. And truely the borne of a poore parentage, that doeth chace to aspire to promotion by learning, Vertue, and good qualities, is to be reuerenced and esteemed: and he that procedes from a greate parentage, and falleth to pouertie, miserie, or mischief, thorough riot, wickednes, or his owne follie, is not to be esteemed, but rather

ther to be reproued: For, as the one bringeth the firste same
to hye poze kindred: so the other bringeth the firste shame to
his riche progenie.

SIVQILA. You haue spoken both truly and wisely: but I
praye you, Syr, what if a poze manne shoulde come, as a su-
ter to anye of them: will they be contente to talke wyth
them presently, heare their tale gladly, and helpe their sute
spedily?

OMEN. For talking wyth them presentely, and hearing
their tale gladly, I am sure they will: and if they can come
niently, they will likewise perforce their requeste: for they
thinke it is the most dishonour to them that can be, that a su-
ter should go sad from them.

SIVQILA. But what if any of their seruantes throughte
disaiesefulnesse or spite, doe not tell their Lorde, Ladye, or
Maister, that suche a suter woulde speake wyth them, being
required thereto?

OMEN. Forsooth, every such servant shall be emprisoned
one moneth after, and al that while whatsoeuer he sues for,
shall be denyed him.

SIVQILA. Truly a very good Lawe and order, for all
foute and stubborne seruantes, againste nede and simple
Suters. When I perceiue, seeing they are willing to
helpe their Suters in that that is no gaine to themselves,
then I doe beleue they wyl not denye to helpe theyr
poze Suters in that that hath bene profyte vnto them
selues.

OMEN. You maye be sure of that: for, if anye noble
manne, Lady, Knight or Gentleman with vs, doe take or
horrowe any thyng of any vppon their trust or credite, they
wyl eyther sende them theyr money at their day, or else, if
they requyre to haue it before their daye standing in greate
nede: they will make verye harte shifte: but they wyl
helpe them to it, not onely then most willingly and gently
thanking them for the good turn they haue done them in the
forbearing of it so long, but also will doe them some manie

Too good to be true.

self pleasure therefore if they can and never after will be true
 mindful thereof.

SIVQILA. Our Merchantes and Artificers with vs,

would giue a good deate, that al with vs were such as wold
 be their creditors courteously, performe their promise so
 surely and accept a good turne so thankfully. But that was
 neuer, nor neuer wil be: yet there are many such with vs
 I dare boldly affirme. Many will speake faire, to bring
 themselves in credite, and promise much, untill they can get
 it: but neyther pay, nor keepe promise when they haue gotte
 it.

ROMAN. There was one with vs long since, that of a base
 parentage came to great wealth and promotion, who, as he
 encreased in prosperitie, decayed in honesty: as he augmen-
 ted in goods, so he decreased in godnes: as he abounded in
 wealth, so he abandoned wisdom: and thereby he became so
 proud, that he had forgot al his old friends, and no marvel;
 for he had quite forgot himselfe. He was more bold to bor-
 rowe, than haste to pay: and because he was of great welth
 and lving, many didde willingly lend him, for that they
 knewe he was able to pay them: but his abillitie and fidelitie
 forreware unlike, he neuer kept touth with his Creditors,
 and he loued them so well, that he woulde neuer haue his
 name out of their Booke. If Promise were paymente, hee
 payde as well as any man, for all his paymentes consisted
 in promises, but his Creditors had in the end fewe promi-
 ses and good payment, than many promises and lacke pay-
 ment. So that his credits at first, was turned into discredit
 at last, for none wold trust him of the value of a groat: and
 why, because he woulde not onely if one asked it, threat the,
 but also many times beat them.

SIR YON. That was but a kindly kind of payme't, the
 Creditors were faine to be so kind to him: if he was a thankful
 Gentleman I warrant you of his owne goods, that was so
 glorie of other mens goods: belike he kept a good house for
 the people, but that woulde deate men, for asking for theyr
 owne.

an example
 of one that
 confused his
 creditors.

partic.

Y. Q.

owne:

owner belike he would beate the poze if they craued oughte of his. The common wealth (no doubt) had a greater commo-
ditie of him, & yetted no woe in your tale, for: I wil aduisedly
heare you.

MEN. Any of his credito:rs had bin so offe: with hym
fo: asking their owne, whā he so threated and misused, that
they were so beards thereof, that they let him alone with hals
but one among the rest, more stout thā the rest, more pincht
fo: want of his money than the rest, and to whome he ought
more than to any of the rest, watcht his time, and met wth
him (thoughe he had rather haue shunned him thā seen him)
to whome he saide very gently and mildely: Sir, it is not vn-
knowne vnto you, that you haue ought me a greate deale of
money so long, that I am muche endebted and endamaged
throughe the want thereof. If I could as wel spare it as you
may wel pay it, I woulde be content to suffer you so long a
gaine to kepe it in youre handes as you haue done. But fo:
that you knowe my case doth compell me, necessitie doth en-
force me, and very povertie doth procure me, therfore I aske
and craue of you fo: Gods sake, that summe of money which
you owe me. And though it be a little to you, yet it is a great
deale to me, whiche if all fastime if you paye me, will make
me to swim, but if you withholde it, it will cause me to sink.
Wherefo: my swimning o: sinking lies in your handes, tru-
ing, that whereas with lending and so: bearing of my mo-
ny I haue helped you: you wil not be withholding of it hin-
der o: hurt me. To whom the welthy debter saide both fro-
ningly, frettingly, and furiously, away thou varlet: haue I
nothing else to do than to waite to pay the money. Call you
it waitting: (said the poze man) you were verys wol content
to waite to receiue my wares, & why can you not as well be
content to waite to pay me my money? Away thou knave (said
the gentleman) o: my sife that waite on your eare: to whom
the poze credito:rs saide: It were muche against reason to fight
with him with youre sife, in whome you haue founde suche
friendship and fauour: to threate him so furiously, that hathe

Marke the
words of the
poore credi-
to:.

a homely an-
swere.

Note here.

Marke.

W. it,

lent

Too good to be true.

lent your wares so lovingly: and to offer to beat him so
 rashly, that hath forborne the money you owe him so long.
 Which ungentle gentleman, before the man had finished his
 wordes, did so hurt and beate him, that thereby he was lame
 ever after of one of his armes. And so he went away in a
 great rage, giving his friendly creditor strokes for silver,
 enit for good, & punishment for payment. And thus was
 all that he could get on him for that tyme. And then the
 manne that was thus hurte or beaten, as wel as he could,
 wente to the next Judge or Kuler, to whome he declared
 all the whole cause; and howe he was used for asking of
 his money, whyche when the Kuler hearde, he sente for
 the sayde Gentlemanne immediatly, who came to him
 presently, for he durste doe none other, to whome he sayd
 with very great grieve: If Gentlemen, whose life oughte
 to be a Lanterne to lighten their inferiours, whose lowli-
 nesse ought to be a line to leade the lewder sorte, whose gen-
 tlenesse and goodnes ought to be a guide to y^e baser degrees,
 and whose perfect keeping of promises should be a pattern
 to the rest of the people, be moste lewd in their living, most
 curriue in conditions, moste false of their Faith, moste
 haughtie in theyr heartes, and moste unthankfull for bene-
 fites: howe is it possible that the common or inferiour sorte,
 should be any other: for, as it is saide, such Soueraigne
 suche Subiecte: suche Superiour, suche inferiour: such Pat-
 ter, suche Manne: suche Maistrasse, suche Waide: such
 Schollemaster, suche Scholler: such Pastoure, suche
 Paritioner: and such Sheepehearde, suche Sheepe. The
 moste Writers agree, that the Moone receiues hir lighte
 of the Sunne: then if the Sunne be darkened, the Moone
 muste lacke hir lighte: Euen so, if the Superiours and
 Gentleman, haue losse the lighte of lowliness: be bereft
 of the bright beames of beautifullnesse: doe wante the
 glistering gleames of gentlenesse: be not furnished wth
 faithfulnessse, nor yet adourned with thankfulnessse (why-
 che are the very markes and true badges to knowe a Gen-
 tleman

elemente by,) then must the inferiours of force, waite all kinde of Vertue, honestie and goodnesse, because the light that shoulde leade them in the superiours, is quite extingue and put out. What a horrible tale have I hearde of you? You have oughte this poore manne money a great whyle, and he can not get it of you, though most lamentably and humblye he hath diuerse times required it of you: whyche money you doe not onely kepe forceably from him, but euen nowe lately you haue maymed him: for aspyng hys owne & a good rewarde for hys crediting of you, and a prettie paymente for profyting of you. What? dor you thynke you haue a righteuous G D D in Heauen: a Vertuous King on the Earth: and a iuste Iudge here myghte, that will reuenge thys facte, punish the offendours, and doe equitie and righte as well to the poore as the riche: as wel to the highe as the lowe, and as well to the meane as the mightie: Then the Gentleman saide to the Iudge: my L R D C, I neyther owe thys man anye money, neyther haue I beaten him, maymed him, or misused hym. To whom the Iudge answered: can you make me beleeue that, as though a Gentleman cannot lye, and as though your wordes were here of suche credite, that the poore man shoulde thereby be dzinen out of countenance: do you thinke that this poore man would aske you mony, if you oughte hym none, especiallye being so liberall, patiente, and gentle as you are? Can you make me beleue, that thys manne durste be so bolde to saye you haue hurte or maymed him, if you did it not: he had bene very wel occupied to ffather such lyes on you. I am sure that he had rather be at home about his busynesse, than here, vnlittle necessitye didde bryge hym thereto. You knowe that we execute Justice equally & iustly, respecting no persons: he may well knowe, that if wee punish the riche and mightie offendours, wee will not suffer the poore malefactours to escape incorrected. And where you saye that you owe him no money, here is your hande. (whiche I knowe very well) as his

Too good to be true.

his debt booke. And therein you haue offended the law for ly-
 ing, which (assure your selfe) shall be executed on you. You
 that wil deny such a manifest thing, you wil not stick to lye
 in a secret thing. You that are wealthy haue authoritie to
 lye helike, but the children of God haue authoritie onely
 to saye true. And wheras you haue saide befoze me, that you
 haue neither hurt, maimed, nor misused him, if beating and
 mayming be well vsing of a man; then you haue bled hym
 wel. But if it be proued that you haue hurt or maimed him,
 then you haue made another lye, the penalty of both which
 lyes you shall surely pay. Then saide the Iudge to y^e may-
 med mā, hast thou any witnesses here that he thus did beate
 thee and mayme thee? yea (my Lorde) saide the man, I haue
 three witnessses here ready to be deposed therof, which three
 the Iudge deposed, and they affirmed the same. Then the
 Iudge said, haue you not bled this honest man that was so
 good vnto you; moze like a foe thā a friend: truly it grieues
 me that suche a one as you should be called by the name of
 a Gentleman: you haue not only kept this poore mā's money
 frō him a gret whyle, wherby he is much impouerished: but
 also you haue maymed him; wherby he is like to lye the
 worse. But it is no matter, you are like to paye for that: for
 though you know not the price of maiming, I wil teach you
 y^e price of mayming. Consider, the wares that you had of this
 mā were his, & not yours: but it seemes that you haue made
 theye yours, & not his: but if they were his as you cannot de-
 ny, & if you wil not pay him for them, as you utterly refuse,
 then you meane to deteine them by force, and to keepe them
 as your own. Whiche, though you are loath, I shoulde call
 robbery, yet I cannot say that you haue them iustly and truly,
 which signifiyes as much as you haue them falsely. As
 you now hold the name of superiortie, so ought you to take
 heed you deserue not the contrarie. I know you abhorre the
 name of Theeuerie, then why haue you done that that be-
 longs to such infamy? There are two kind of theues, one
 that steales for neede only, secretly, and fearfully; another
 that

Consider this
 well.

that steale needlesse, openly, and boldly: truly I thinke that these seconde kinde of theues that steale, needlesse, openly, and boldly, before God and good men, are a greate deale worse than the worse simple theues that steale of necessitie, secretly and fearefully. When the saide Gentleman (fearing leasse his offence shoulde be reuealed to the King if he stode any further in it, knowing also that bothe the lawe in this case was very straight, and that the Iudge was so iust, that nothing could make him halte from doyng equitte and Justice,) when he heard the Iudge say so, he began to relent, & sayd: I am sorry my Lord that I haue misused this man as I haue done. When the Iudge sayd, I praye God your sorrow may be suche, that therefore you may mourne in your minde. But if I had beene suche a one as woulde haue bene flattered with faire wordes, haue bene procured with pleasant promises, and woulde pryncipally haue taken gentle rewarde (more rightely called Bribes,) I feare that then this your sadnesse woulde haue beene turned into ioye and gladnesse. When the Gentleman sayd, no my Lord, I beseech you take it not so. And then with that came in one that was a very friend of the said Gentlemans, and thought he myghte doe muche with the Iudge, seeming by his attire, to be of a great countenance and credite, who pressed to speake with the Iudge pryncipally: to whome the Iudge sayde: A waye, I will talke with none secretly, untill this matter be ended and iudged: Yes good my Lord (sayd the suter,) it is so: no harme: When you may tell it openly (sayd the Iudge) if it be so: god: the matter (sayd the suter) is suche, that it may not be tolde openly. Will you (sayd the Iudge) pryncipally me by your credite and ability, that it toucheth nothing this matter in orde depending before me, and that it requireth such speede, that my heauyng of it may not be delayed: Be well aduised what you doe, Marke this well. for I assure you, if you shall lye vnto mee, you shall haue the lawe executed on you, according to the lie you tell. Where the suter stayed and sayd nothyng. To whome the

D.

Iudge

Judge sayd, is it not strange that he is now become dumbe, that euen now was so desirous to speake : If your matter appertayne not to this, I will heare you priuily : if you haue oughte to saye in this your friends cause, speake it openlye. At whyche wordes he would saye nothing. To whome the Judge sayde then, I muste needs nowe thinke that you meante to offer mee a byrde secretlye, which you were afrayde to giue openlye : and therefore nowe by cause you are like to incurre a mischief whether you speake a lye priuilye, or the tructh openlye, (for that you se I am not bent to shote in youre Bowe,) therefore wiselye (as you thinke) you holde your peace. But euery wise manne maye consider, youre sodayne silence doeth shewe youre naughtie and subtile sute. And if you will haue me and all the rest here to thinke the better of you, vtter here openlye what you woulde haue spoken so priuily to me. Then the Suter sayde, God my Lorde iudge better of me, for my meaning was not so euill as you make it. When tell oute your tale, that I maye take it better. Forsoth my Lords (sayd the Suter) my wordes to you in secrete should onelye haue bene to desire you to be good vnto this Lord my friend. When sayde the Judge, was not that as muche to saye, as to be euill to this poore manne, that he misused as hys foe : Forsothe a greatie sute : as though the poore manne had not wronge enoughe, but I that onelye am appoynted by God and my King to doe hym righte, shoulde for your sake doe hym more wronge : but truelye, if these were the wordes that you meante to speake to me, it had bene better, both for my credite (if I woulde haue bene allured) and for your honestie, (if you had meante to seduce me) to haue spoken these wordes openlye, rather than secretlye : for the secrete talke betwene vs among all this company, mighte haue bredde a suspition, where none was : where as the open telling thereof, coulde neuer haue done it. **¶** Here I will not say, but that I and manye other haue the

woyse opinion in you inspeaking for your friende in so euill a cause. Well, here is neuer a witnesse that can tell whether these were the very wordes that you meant to speake to mee in p^riuittie or not, but onely G D D whiche is witnesse good inough, and wyl be founde true in hys witnessing when all other shall be founde lyars: and though you may now escape the woꝛldly punishment for lying, because wee haue no woꝛldly witnesse against you, yet assure you, you cannot escape the punishment in Hell without repentaunce for lying, if G D D be a witnesse agaynst you, (who sayeth) that Lyars shall haue their portion in the Lake that burnes with fire and Brimstone. Well, suppose that these were the wordes that you meant to tell mee in secrete, (which I can hardly beleue,) doe you thinke that I woulde doe moze at youre requeste for thys Gentlemanne in an euill matter, than I woulde at Gods request for this poze man in a good and righteous cause: Doe you thinke that you are able to doe mee as muche good for doing of wꝛong, as G D D canne and will, for doyng of righte: beleue it that list, for I will not: G D D my heauenly Father and of all beleuers, that hath made me, that protectes me, that sēdes mee, that hath saued mee, and hath prepared for me hys Kyngdome of Heauen after my death (the lyke pleasure none other hath or can doe for me) doth saye vnto me and all other Iudges, *Audite paruos et magnos*, Heare the small as well as the greate: and sayth also, *Iuste iudicate*, Iudge iustly or vprightly: and you come to me and say, which stande as much in nēde, of Gods helpe as I. I praye you to be good vnto this my friende, neuer a whit regarding the matter but the man. Might not I be thought wise to lose the fauour of G D D, for the friendship of you: to refuse his good requeste, to perfoꝛme your euill desire: and to lose Heauen for displeasing of G D D, to winne Hell for pleasing of you: Therefore content your selfe: I meane not to goe vnto Hell, for the dearest friend I haue in the

These wordes
of the Iudge
are to be
noted,

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of the
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worlde. Therefore you haue offered me greate losse to en-
 danger my selfe so, for the plasing of youre frinde,
 as I woulde not wishe to my moste mortall foe. What if
 our worthye and Vertuous Kyng were here nowe, and
 byd bidde me him selfe to do iustelye and truelye in thys
 case: doe you thinke that I woulde not doe righte at his
 request, befoze I woulde doe wrong at yours? Nowe say-
 yng I woulde doe equitie and righte, at an Earthly Kings
 desire, whiche is mortall and subiecte to deathe, you may
 be sure (vnlesse I were moze than madde) that I will iudge
 iustelye, and maintaine Equitie, at my Gods request, the
 King of all Kings, who is immortal, and both liue, raigne,
 and rule for euer. But if our king were here at this present,
 and bydde commaunde me to saoure this wicked Gentle-
 mannes cause, shoulde I doe it; no, I will rather doe righte
 at G O D my Heauenly Kynghes desire, than I will doe
 wrong at my Earthly Kynghes requeste. Then sayng I
 will doe no wrong at my Kynghes requeste, why he may
 kill me for disobeyng him, if he liue: then assure your
 selfe, I will saoure no falsheode, nor doe vnjustlye at your
 desire, whiche are not able to hurte me if you woulde. Ther-
 fore goe your waye and trouble me no moze herein, your
 friend shall finde suche fauour as he hath deserued. And if
 you vse me agayne as you haue done, I wil vse you then as
 I haue not done. And the sayde Suter wente forrowfullye
 awaye, and as sone as he was gone, there came in an o-
 ther with a letter verpe hastilye, and deliuered it straight-
 waye to the Iudge, whiche the Iudge receyving, percy-
 ued it weighed, verpe heauye: It is verpe like to be a verpe
 heauy matter, saide the Iudge: for the letter is verie heauy:
 and saide mozeouer (to the fellowe that brought it,) who sent
 this letter to me? Forsoth (sayd the fellowe) that byd my
 Maister, and named him: goe thy way quickly (sayde the
 Iudge) to thy Maister, and giue him moste hartie thanks
 for his long letter, the contents whereof I knowe well en-
 ough, therefore bid him in any wise come to me with speed:
 and

One brought
 a letter to the
 Iudge.

and tell him likewise, that for his friendliness, I will let him
 know what friendship or pleasure I can doe in this world.
 Of which gentle answer of the Judge, the fellow was
 glad, and so went for his Maister. Which letter the Judge
 put into his bosome, and would not open it. And the Judge
 paused a while until the Gentleman came that sent him the
 letter, and then immediately he came the Gentleman both
 pleasantly and merrily that sent him the letter, saying, Behold
 here my Lord, according to your knowing and commandment
 come in good time (said the Judge) you are he that I looked
 for; I thank you for your loving letter. Have you read it
 then, said the Gentleman, no; I have not read the words,
 said the Judge, but I have conceived the captainties thereof;
 such letters are good for blind men to read; for as long as
 they can feele with their handes, they may learn at these let-
 ters well enough. I pray you, said the Judge to the Gentle-
 man, wherefore did you write this letter to me? I doe
 teach your Lordshippe to read it, and then you shall know
 said the Gentleman, then said the Judge to him, I have by
 this business to do with him to read your letters; you see I have
 a weightie cause in hand here to be dispatched, between these
 two persones, and when I have weyed the matter without
 partialitie, and iudged the cause according to equitie, I shall
 be at the more pleasure to peruse your letter. I thank you the
 Gentleman, I beseech your honour, made it before your passage
 in iudgement on this my friend, wels your reading of it will
 do me no pleasure: When you thinke, said the Judge, my not
 reading of it before, will doe this poore man pleasure. How
 I perceive you haue not onely written this letter to me in
 the behalfe of this your friend, but also you haue sent thereto
 in some wise, which helpe you thought that my handes
 did so tickle to touche; that I would toring with the wrong
 and flee from the truth. But if you so thought, you are much
 deceived; for God (whom I feare,) hath commanded iustice
 and the King whome I honour, hath charged me: Justice in
 whose fear I live, hath willed me, if I will haue God my friend,
 to do as I shall see right.

Good letters
 for blind men
 to read.

Willow Good
 The words
 of a good
 Judge.

I shall Judge, to defend the innocent, to help the wronged fa-
 cherlesse, and widow, and to redene the oppressed, and to doe
 nothing but equitie and truth, which wordes of the Judge
 when the Gentlemanne hearde, he sodainely was mute,
 and had neede a way to say: Tell me (sayd the Judge) why
 you sent me this letter: then sayd the Gentleman, the let-
 ter will shewe you, whiche I will not craue you to reade be-
 fore your hande be at leysure: Ah, sayde the Judge, there is
 some matter that the matter is mouldy, there is some miste-
 rie in it, that you give me leysure now to reade the letter,
 whiche before you would have me to reade in all the haste:
 thus thought before that I was inclined to your purpose,
 howsoever you perceiue I am declined from your purpose.
 Wherupon when the Gentleman heard, he began to mislike
 the matter, and wished the letter in his handes againe: but
 because he thought that would not be, he meant to make the
 best of it he could, saying to the Judge, I beseeche youre
 honour to peruse my letter when it please you, and then if it
 please your honour to send for me, I will come to you at your
 commandement: therefore I craue at this time to be gone,
 for I haue verie greates businesse: then the Judge sayde to
 him, saying you haue giuen me leysure to reade your letter,
 I will giue you leysure to tary here whyles I haue read the
 same: I sent you word by your seruant, that I take your
 letter thankfully, and sayde I would doe for you whatso-
 euer laye in my power, desiring you thereupon to come to
 me with speede: Whiche when you heard, you thought all
 that was bright was Myrrall, and all that did glister was
 Gold: Whiche onely was the fetche to fetch you vnto me.
 Therefore if I had not seen this pollicie, you had not come to
 me speedily. And now seeing you are here, you are welcome,
 but before you go hence, you will thinke your selfe euil wel-
 come: as I am not at leysure now to read your letter, so you
 shall not be now at leysure to go: therefore I commaund you to
 stay: until I appoint you to depart: which grieved the Gen-
 tleman, who againe wished the letter in his hand, and him-
 selfe

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A good polli-
 cie of the
 Judge.

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 1591 of Good

selfe at home. When sayde the Judge: Whitch wayd world, oh
 traitterous time, oh enemy to equity will not this friendship
 faile? so filthily feedes falshood: will not these letters be left
 that make law thus to languish: and will not these bribes be
 byrdeled, that bereaue the poore of their benefites? Whiche
 iniuries that encrease much mischief: If wily words may find
 a witlesse Judge: if great mens letters may leape in fearful
 Judges laps: and if bribes or gifts be ginen to couetous and
 greedy Judges: the I am sure that might ouercomes right, and that doth
 then the poore mans cause (though right) shall bee wronge, follow.
 and then is falshood most sure to flourish. Wh poore maymed
 man, if I would haue fauoured false flatterers: if I
 would haue accepted gentle and friendly letters: if I would
 receiue bribes or rewards, then thy cause had bene told, thy
 matter had bene made, and thy labour had bene losse. But
 comfort thy selfe, there is nothing on the earth that shall triu-
 me fro þr truth, cause me to wink at wickednes, or to iudge
 vnjustly: to whom the poore maymed creditor said, the Lord
 will be mercifull to you therfore: and whereas saying Iudge
 ges that dwell with the diuel, godly and upright Judges that
 dwell in heauen with God, whereas Judges that fauor fal-
 shood, shall be exempt from gods presence: Judges that main-
 taine Equitie and Truth, shall be alwaies in Gods presence,
 and whereas the Judges that giue wrong iudgement for
 fauor of their friends, shall haue hell for their portion: Iudge
 ges that giue iudgement without all partialite, shall haue
 heauen for their inheritance. Therfore thou trust thy Judge
 whiche haue God alwayes before thy eyes, God will haue
 thee in heauen before his eyes: yea as thou requestest nei-
 ther the poore nor the rich, but onely the truth in this world,
 euen so God which is truthfull himselfe will regard thee hereaf-
 ter for doing of truth for ever in the Kingdome of heauen.
 The said the Judge to the wicked debter, so much as you
 haue done this poore creditor manifest wrong in withhold-
 ing his money from him, therefore I iudge according to our
 law, that you shall paye hym for euery moneth since the
 same

Too good to be true.

Marke what
Iudgement
the Judge
did giue.

same was due vnto him; so much as the whole debt com-
meth to. This is the laste (you know well enough) for su-
periors, that will not pay their debt to their Inferiours, which
I will not mitigate in one point. And before al this be paid,
you will wishe you had payd him his due at the first, rather
than to pay him so much more at the laste. And for as much
as you had many before me two manifest hurtfull yes,
(which might haue done much harme to your poore Credit-
or) if I should haue belieued you, therefore my Iudgement
is, that you shall not speake one worde to any body for the
space of six moneths, that is, for eyther ye, thre moneths;
and you shall weare so long. Id. and L. on your Solene, for a
hurtfull I. par. And because you haue maymed this poore
man so longfully, and so lechly, he shall haue forthwith half
of all your goodes giuen him, and he shall receiue likewise
the one halfe of the rentes of all your landes, for his better
maintenance during your lyfe. And this is my full Iudge-
ment, recorded as by; and by that time you haue performed all
this that I haue entialed you, you will not saye (I hope)
the poore Creditors better hereafter; but also it will be an ex-
ample to other to take heed by. And the Judge turning him
towards the other Gentleman, sayde: Nowe sir I am at
laste to take on your letter, but I feare the date of your
debt is shewing; but I doubt I haue done as a certaine
Judge do that receiued a letter from his friende for the sa-
uing of his estate, who he sheweth the same, and after read
the letter. And now, when the Judge had opened this let-
ter, he founde in the same twenty peeces of Golde, the first
of which the lawyer was paid; the Gentlemanne required the
Judge to shew him the singular summes the Gentleman his
sele was to pay to him, and so without reward; yet he had
sent him (as a pledge of his honour) thirty simple peeces of
Golde. Peruently, sayde the Judge; such letters thus ly-
ned, do make many a wrong matter straight; many a false
matter true; many a poore man rich; many a rich man
be the way to many a poore mans losse; and the perillous to false;
and

Too true.

Too good to be true.

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and many a true title falsely to be tried. O thou vile man,
thou hast leached it has. *Admonition perit in iusticiam.* O fies
Dopnert Justice. Hea with wicked and corrupt Judges,
with such as haue their soules to sell for money, and with
them that more fauour the frow, than they fear God. You
had a wylde god opinion in y; that thought I loued Golde
better than God, gods more than myne selfe, and more more
than equitie. You will say I beleue that this is the worst
gylte that ever you gaue in all your life: this golde is myne
by the law, so, whosoener giueth any bribe or gifte, to any
Judge or to any other, on the part and behalfe of any, whose
matter by cause doeth depende, or after to depend before the
saide Judge: the same by the or gifte, is lawfully his y for the
reuealer it. And now, because I haue first reuealed it, there-
fore it is mine own. But because you shal not say that I am
greedie of your giftes; I will not haue it to mine owne vse.
And so, that you haue giuen this Golde to the hurting of
the poore, I will (God willing) giue it to helpe the poore: For,
as long as I am gone from this seat I wil deliuer these .xx. It wer good
pieces of golde, to .xx. of the poorest and needye householders that al bribes
were be-
wed so.
next to this place; the better to releue them, their children &
Landes. And now because you haue giue me here a manifest
bribe: herfore my Iudgement is, according to the law in that
case provided aganste bribe-giuers, that the one halfe of all
your goods more able & vnmoneable shal be sold, the money
whereof shal be deuised into iiii. equal parts: one part where-
of shal be to the vse of the kings Maestie; another part ther-
of shal be to the vse of this poore maymed mā, for whose hin-
derance or harme this bribe was giuen: and the third parte
shal be equally distributed among the poorest inhabitantes
of the Towne or Parische where you that gaue the bribe do
dwel: and the fourth part is due to me the reuealer thereof:
whiche I will not haue to my vse, but it shal be equaltye
distributed among my poorest neighbours. And farther, my
Iudgement is, according to the lawe made for suche Bribe-
giuers, that you shal suffer imp; Conment one whole yeare

¶

without

Too good to be true.

without any baile. And now, as you like this, give by this to your friends behalfe another time: for that all these my judgements be presently performed. And then the Judge sayde to the Bayler, take this Gentleman Whistegier with you, & let that you keep him in prison a twelue months: this righteous & vertuous Judge rose up & went his way, and whose any mistaking of equity & iustice, ready one story layen. This was the true iustice of this good & vertuous Judge, did so much good, & neuer since any of our superiours haue wished they inferior, nor any hath since that time, spoke, written, or giuen any giftes in the behalfe of their friend, or of any other.

SIV QILA. So much I thinke they would doe with us, if we had such iustice, and so stridly executed with us. Surely your Judges are to be extolled, your superiours to be reuerenced, and al your Countrey to be commended. You haue the best Judges that euer I heard of. I praye you sir, are there many Lawyers with you?

OMEN. So truly, but those fewe that we haue, are both learned and verye goodly. It is a wonder to see, if a poore mā without money do come into the Court of any Judge, how the Attorneys and Lawyers will flocke about him, and sturue (as it were) among themselves, to be the poore mans Attorney or Lawyer, saying, if you haue no money I pray you be my Client: for they are more glad to be a poore mans Attorney or Lawyer without money, than to be to deale in a rich mans cause for money: & why: because they firmly belue that god will giue them greater fees, than the rich man will or can.

SIV QILA. The moste of our Attorneys and Lawyers (I thinke) are not of that opinion, for if they were, the riche should be not haue so many, and the poore so fewe. The poore man may go by and downe long ynoughe, ere the Attorneys or Lawyers will flocke aboute him, or once aske him such a question. Spary some goodly Lawyers there be with us, that counsel the poore without money: but if those that haue their comits freely giuen, haue not money besides to go, thozome withall, and to paye the fees of the Courtes, whereof some are

are so greafe, and the delays so long, that riche men there, by many times are made poore, they may go home and whiffle, for any matter that shall be tryed on their side.

OMEN. We haue such orders with vs, & whether a poore mā haue mony or not, his Attozney shall proceede as orderly, equally, and speedily, as the rich mans shall, and shall haue his cause ended as iustly and truly as though he had mony.

SIVQILA. That is another manner of matter: that is the cause that there are so fewe oppressors with you.

OMEN. May we haue neuer an oppressor with vs. It may be, that suche doubtfull matters may arise sometimes, and yet neither partie thinks that they do other wrong, which is mete to be tryed before learned Judges.

SIVQILA. Are the poore constrained with you to go an hundred or two hundred miles to haue their matters tryed in lawe?

OMEN. So nor the rich neither: For as Market townes are appointed something nigh to euery parish or village, for the ease of & people to buy their necessities: so we haue certain Courts & Judges appointed in such order for the tryall of matters and causes, for the ease, trauell & small expences of the people, that none with vs shall neede to go about ten miles for the tryall of any matter or cause.

SIVQILA. Surely these two things are very needful, specially for the poore, that is, that the poore may sue at all times for his right, whether he haue mony or no mony: and that he may haue his matter tried so nigh his habitation, truly it was done of a goodly consideration. Many are constrained with vs to trauell upon their feet two or three hundred miles, and perhappes haue not so much in their purse as will beare their charges the one halfe of the way. Is not he like to spend well when he cometh to his iourneys end, that shall neither haue law nor lodging without mony?

OMEN. It had bin better for him to haue tarped at home.

SIVQILA. Wee, and many perhaps, are contrayned to go by arresting through forsworn matter, & that oftentimes by suche a one as wrongfully keepes their living from the,

OMEN

D.ij.

and

Too good to be true.

and onely tye and trouble them, that they the more quietly may keepe their right from them.

OMEN. There are none such with you I hope.

SIVQILA. Yes, more than there are good Judges with you I beseeue.

OMEN. Oh, if suche cruell cut-throates were with vs, they would be so hampered, & they durst not for their eares oppresse the poore.

SIVQILA. Well, if we hadde such good orders, and as well kept as you haue, we shoulde not haue so manie oppressours as we haue. But sir, I beseeche you tell me, doe the matters hang long in yourre Courtes, before they be ended?

OMEN. Two monethes is the most, which, if they be not ended and determined by that tyme, (vnlesse there be some great reason to the contrary) he that is the cause therof shal surely pay for it, yea, if it be the Judge himselfe.

SIVQILA. Shoulde we be glad with vs if their matter might be ended in this space. I heard one say, that he had a matter in reuall in Law about eightene yeares, and as far as he saw then, it was as nigh the ending as it was at the beginning. There haue two prosecuted the law together for a Cocks or for a Goose, & they haue both bin almost vndone, and the matter vntyped, whereby they haue bin enforced, whē altho it money was consumed and spent, to haue their matter dayed and ended by arbitrement.

OMEN. What fooles were they: they had bene better to haue had their cause dayed and arbitrated, before they spent their money, than after they spent their money: that is the next way to make the Lawyers and Officers rich, and themselves poore. Whiche sooner of them had had the matter iudged by lawe on their side, they had gotte but a Cocks or a Goose for his labour.

SIVQILA. Yea, and loke whiche of them spent leaste, spent aboute twentie pounds, and hadde neyther Cocks nor Goose for his labour.

OMEN.

Wise men.

A great deale better.

OMEN. Well, by my content, the one of them shall bee a Coakes, and the other a Gole. They had bin better to haue eaten the cock or the Gole betwixen them at the first, than to spend al that money and put it to payement at last.

SIVQILA. Surely it is a common practise with vs, to spende all the money they are able to make in the Law; and then to haue theyr matter ended by arbitrement without the lawe.

OMEN. The more such, the more soles.

SIVQILA. Our Courts are so crossely, the fees so greafe, the expences so much, the delays so many, the trouble so farre, the tryall so long, and the obtayning so doubtfull: that

poore men cannot; nor manye wise men dare not begin to prosecute the lawe. They had rather take halfe before they begin the lawe: than to lay out their money in hope to haue all at the ende of the law. Our law with vs passes building, which building is soonde to be such a pynne these, that many vnwise builders haue bin muche impouerished thereby:

For looke, what manye thinke will frame vp the whole, will scanty finish the halfe. Yet are they sure to haue halfe a house for their money: and if they bestow so muche more, they are certaine to haue a house. But he that goeth to the lawe with vs for the obtayning of his right (as he thinke) and makes an accomte that twentie pounde will trye bys matter to the end: it may chance cost him an hundred pounde, yea and sell all the houses, landes, and liuing he hath, and yet go without that, that he sues for.

OMEN. It is god reason he should goe without it, if hee haue no right to it.

SIVQILA. Euen so it is as god reason he should haue it, if it be his right.

OMEN. That is true, but many thinke they haue yea, before they haue spent the fourth parte of so much money, might perfectly knowe whether theyr Clientes cause were right or wrong, which knowne, they should perswade theyr Clients to procede no further.

R. 117.

SIVQILA.

Too good to be true.

SIVILLA. Truelye if their Counsellors should doe so, (as I beleue many of them doe) yet some of their Councils are so willesse and wilful, that they wil neuer giue over vntill their overthrowe, to their utter undoing. And some of their Counsellors, I feare, are of such conscience, that as long as these soles can feed them with fees, they will procure the to proceede, saying: assure you the matter must needs go on our side, as some that will clappe their handes, to sette dogs together by the eares, not caring (so they may laugh) if one dog teare out an others throat. And those willesse and wilful fellows, that wil not be aduised by their honest Counsellors, but wil needs proceede in the law to their empouering, I compare to vntyrifis and perillous players at Dice, Cardes, and other games. Whose friends cannot dissuade them, whose dishonestie and ouer sight in play cannot teache them, and whose euill lucke can not warne them to ceasse off from play: vntill the losse of al their thoryng moneys make them to leane.

OMEN. You haue applyed the very rightly: but me think the same that you spake of, for a trial of one matter, is much moze than sufficient for the triall and ending of ten matters.

SIVILLA. Nay I knew two rich Cobs, that went to the law for the triall of a matter betwene them, either of which spent a thousand pound at the least; and yet their matter & cause was vntried by the law.

OMEN. I perceiue by your sayings your lawe is moze like to make a rich man poze, than to make a poze mā to obtain his right. Belike your law is moze intricate than ours, or else is not so orderly vsed as ours.

SIVILLA. If they that appertaine to our lawe, had no moze fault to be founde in them than there is in our lawe: many things would be amended that now are amisse. We haue an olde proverbe with vs, That the lawe is ended as a man is friended: and the chiefe friende and friendmaker is money. When if they that haue much money can make many friends, and they that haue little money can make few friends;

a good comparison.

Marke well.

friends : then how shall the poore do for friends, that haue no money: truly he is like to haue a colde suite, though he matter be neuer so good : for the poore with vs, for wante of money, either dare not beginne the Law, or else of force are diuened to lette their matter fall after they haue begonne the lawe. Yet there are diuerse noble men with vs, and manye other, so godlye addicted, so charitably giuen, and suche patrons to the poore, that if the poore complaine vnto them that they are oppressed or wronged by any bodye, they will neuer cease vntill they haue sent for the parties complained of, and so will helpe the poore wronged or oppressed, and make a finall ende of the matter, without any expences of money in the law.

a marvellous
good deede
of noble men
and other.

OMEN. Surely it is very well done of the, they deserue y name of nobilitie and gentlemen: they shew themselves to walke in true Christianitie, & God will blesse the for helping the oppressed in their necessitie. Nothing doth please God better than to helpe the friendlesse, Fatherlesse, the wronged widow, and the innocent, and the oppressed.

SIVQILA. Is there good prouision with you for the poore that are lame, soze, blind, and impotent?

OMEN. Yea that there is: you neuer hearde of the lyke, our Hospitalls with vs, excede the number of Abbeyes with you.

SIVQILA. If you haue no mo Hospitalls, than we haue Abbeyes, then you haue very few, for we haue none at all.

OMEN. When I meane so many as you haue had.

SIVQILA. What is something more like, for we haue had great store of Abbeyes, whatsoeuer you haue of Hospitalls: we haue (thanks be to God) some worthy Hospitalles with vs, erected, continued, & encreased, by good, vertuous, & mercifull men, I would they were as well encreased as our Abbeyes are decreased. But I maruaile how or which waye you haue erected so many Hospitalls, with sufficient landes requisite for the same.

Marbe.

OMEN. Through the Preachers & ministers godly perswading of

Too good to be true.

of the rich, at or befoze their death; especially such as haue great landes and goodes, that die without issue: wherby dayly and weekly the riche giues plentifully of their landes and goodes, to this godly vse; and to manye other, as here after I will declare vnto you as occasion shall serue; **SIVQILA.**

SIVQILA. His godly bestowed

OWEN. In our Hospitals also are nourished, educated & brought vp poore yong Orphanes, that are left fatherlesse, motherlesse, and friendlesse, and are tragned by in learning, in vertuous manners, and in other god exercises.

SIVQILA. Surely if your riche men bestow their landes and goodes in this order, they are muche to be commended therfoze. Many with vs spends their goodes, and leaues their landes scanty to such god bles. A marvellous thing: not long since, the Diuel did so delude them, the Monks did so moue them, the Channons did so enchaunt them, the Friers so flatter them, and the Papistlicall Priests so perswade them, that well was he that might giue his landes and manerke his heire, to the erecting and maintaining of Abbeyes, Priories, and Frieries, to succour, save, and relieue Monks, Channons, Friers and Priests, the open enemies of God, the sabuerfers of his word, the derogaters of Christs merites and passion, and the vtter bestroperes and slayers of their soules. And what was he that did not giue at his death or in his life long befoze he died, eyther money or landes, for Chantries, for Tristals, for Dirges, for Masses, for Copers, for Coffers, for Chalises, for lights to Altars, to Images, and for many other such toys, which God doeth detest, bys worde doth not allowe; and all true Christians doe vtterly contemne: and now having the light that leades vs to life, Gods wonderful fauour cannot once moue them, Gods hope worde cannot once stirre them, godly preachers cannot procure them, nor the swete promises of Christs can once allure them, to giue one penny (to godly & charitable vles, which may worke their saluation,) for a pound which they most willingly bestowed of diuelish and superstitious Idolatrie,

Idolatry, which wrought their damnation.

OMEN. It seems the Devil can do more with them than God, they loue superstition more then, than they do Gods true religion now. They were liberall in giving; to bring themselves to Hell, but they are very niggardes to helpe themselves to Heauen. When I perceiue you haue not so many suche godly and needefull Hospitals as we haue:

SIVQILA. No, if it be as you say:

OMEN. I haue tolde you no lye, we haue as many suche Hospitals as you haue Market Tolmes.

SIVQILA. And we haue more Market townes than suche Hospitals. I pray you sir wil the Whisttons wyth you helpe the poore that are sicke, and that haue not wherewithall to go to Whisicke?

OMEN. Sure Whisttons maye be a Lanterne to all the Whisttons in the world: they haue such watches and spies, to whome they sit priuily, that a poore bodie can not so longe haue their finger ake, but they shal haue knowledge thereof, and then presently in all the haste, though a Lord or Lady should send for them, they wil goe to the sayde poore sicke bodie, whome they wil not onely comfort, but also counsell, taking nothing for their paines, but will giue them money to succour and relene them withall. They take of the riche for helping them, that that is reason, but surely the greatest part thereof, they bestow in this godly order. I haue sen in suche a poore mans house, siue Doctors of Whisicke at once, and they that came the last haue bin very angry with themselves for tarrying so long. You woulde wonder to see how fast our Whisttons will runne to the people that are sicke, after they once know it.

SIVQILA. In this case your Whisttons are not so swift, Note here
but many of our Whisttons are as slow. I neuer saw at once siue nor foure Whisttons, with any poore bodie that was sick: but I haue sene four or siue Doctors of Whisicke at one time wyth Lords and other that were wealthy and riche, that woulde pay them well for their paines.

R.

OMEN

Too good to be true.

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paire of cleere one of which were so desirous to be the poore
man's Surgeon, that they did fall out among themselves
and were like to haue fought one with another. But at the
last it was concluded, that he that came first of them shoulde
haue the said poore man to cure; who the surger thus
departed very sorrowfully away; by and by he came to late.

SIVQILA. You that take selues of such Surgeons, know
that fault it is possible they will be to you if they come late to
a rich man, but as for a poore man, they thinke they may saue
their lesse well enough. If our Surgeons shoulde doe
as your Surgeons do, they woulde thinke that they shoulde
not be able to finde themselves and their families in need.

OMEN. Though they thinke so, yet our men thinke not so; for
our Surgeons beleeue verily, that God prospers them the
better, and makes them the richer, because they are so ready
to cure and releue the poore.

SIVQILA. Though it be so, it is not yet so hard to be so
that into our Surgeons heads: They be without a hole and
birds in their own hands; than two in another mans hand.

OMEN. But our Surgeons haue rather many more birds
in Gods hand, than two in their own: for they thinke that the
one bird that is in Gods hand, is better than two that are in
their own hands. And that one bird in Gods hand, will bring
forth more increase, than twentie such birds as the other will
do, which they haue in their own hands.

MARY. And why should God be so partiall to the surger, hee
of his birds, to be so increase by the other birds? If there
are still goodly and vertuous Surgeons with us, they will
proceede, and line of the same, they will many poore people
money, but whether they receive thankes or not, they will
not care.

OMEN. I know not; but yet these Surgeons will
proceede, and line of the same, they will many poore people
money, but whether they receive thankes or not, they will
not care.

OMEN. Yes, but I am sure you should go to the poore
man, and leane the poore man's hand, and so you will
see.

R. y.

SIVQILA

Too good to be true.

SIR. Yet your Surgeons should not altogether be so addit to the poze, that thereby the rich should want help.

Rightly answered.

OMEN. And your Surgeons should not haue such yeale to the rich mens money; that thereby the poze should perish. Assure your selfe that our Countrey is not so destitute of Surgeons, but there are many both for helping the ryke, and for curing of the poze.

SIR. And are all the Surgeons in your Countrey such as you speake of?

OMEN. Not every one. And what makes them to be so for sooth by this. God hath prospered their doings, and encreased their riches. There was a Surgeon with vs, that was sent for by a rich man and a poze man both at one time, who would neyther for much money that was offered him; nor great rewardes that was promised him, go to the rich man, saying: I am sure that the rich man maye haue Surgeons plenty for money; but I am not sure that the poze man can haue so many without money; therefore God willing I will go to the poze mans house with as much speede as I may. Which Surgeon did not only cure the poze man free of Gods sake; but also he helpe him with such money as he could spare, to relieue and succour him withall. And as the same Surgeon, on a time was going from home, from the sayd poze mans house, there chanced into his companye a man which asked him what trade he used, (truly saide he) I am a Surgeon. Wherupon the man, I haue a maister that lies in erredome to many both night and day of an ancreynant in his legges; whom if you could cure the same, I am ready to be bounde to you an hundred pounde for your paines; besides that, you shall find a ready friend of him so long as you lyue. Wherupon the Surgeon answered again, sir, if I mighte see your maister, I mighte by I mighte knowe the cause of his griefe; I would then tell him by Gods grace, whether I could helpe him or not, until which time, I can say nothing; but I would praye for much comfort to his malady require to be helped by Surgery, and be curable, I doe not doubt.

AD VI

by Gods grace, (whatsoeuer it be) but to heale him the sooner
perfectlye, with as much speede as is possible. For by Gods
assistance I helped a poore man hereby lately, that I thinke
was moze hardly to be cured than he. By sayde the manne,
the Lord I hope hath made vs two more: my maister will be
a glad man of such a one as you: therefore if it will please
you to goe with me to my maister whiche dwelles not farre
hence, your paines shall not be virecompenced: althoughe
you shoulde not take him in hande. Then the said Surgeon
said, I will gladly go with you, I pray God I may do
him good. And when they were come to the rich Gentleman,
his Maister the seruant saide, By, I hope God hath blest
you this day by my going forth: I met with this good man
by chance, who was going home from a poore manne here-
by, who he hath cured of a grievous infirmite, who thinke
it was harder to be cured than yours: and when I knewe
that he was a Surgeon, I desired him earnestly to see you:
who is come hither moze at my entreating, than at his owne
desiring. To whom the Gentleman saide, By, you are wel-
come: and to make fewe wordes and be plaine with you, if
you can helpe me of this my intollerable grieve: and of this
infirmite in my legge, I will giue you for your labour an
hundred pound, and twentie markes yearely, during your
life. Sir, said the Surgeon, it is a greete deale too much, it
is moze than I shall deserue. Well, content thy selfe, said the
Gentleman, if thou cure me, thou shalt haue no lesse. And
the said Surgeon seeing his legge, and perceyuing the cause
of his grieve and pain, was content to take him as cured. And
so to conclude by lesse, he helped the Gentleman with in a
short space, who according to his promise gaue to the Sur-
geon for his labour an hundred pound, and twentie markes
yearely as long as he liued. Nowe, who is it that will not
believe, but that it was onely God that ledde (as it were by
a line) this good and charitable Surgeon to this riche man
in paine, and did not onely prosper him in curing of hym
so speedily, but also opened his hearte to giue him therefore

Some Sur-
geons would
not haue said
so.

Too good to be true.

Forbidding him to be so diligent and willing to go to
help the poore without money, and refused the rich for much
money.

It was the Lords doinge. I am sure: there are
many such men with vs, that in their paine and griefe
would haue promised as much more: but when they had
bin wel, they would haue giuen a great deale lesse. Well,
I wil tel you another example, whiche was with vs. A rich
and a poore man, chanced both at one time to sende for a
Surgeon, which Surgeon, preferring goddes before God,
money before mercie, and the riche mans gifte before Gods
rewarde, without any long pausing of the matter, went to
the riche man, and refused to goe to the poore man, who,
when he came to the rich man, he tooke him in hande, and
with much adoe he cured him, at the last: who gaue the
Surgeon a great rewarde for his labour: and as the sayde
Surgeon was coming homewarde, certain thieves met
with him, who did not onely spoyle him of al the money he
had, but also wounded him very sore, who with very much
adoe, got home, and falling into a consideration with him-
selfe, saide: God hath worthily plagued me, because I re-
fused the poore, and went to the riche: bycause I trusted to my
selfe, and mistrusted God: and bycause I thought the riche
mans payment was better than Gods payment.

Marke.

OMEN. Here we maye see the greates difference of the
godly, whom God both blisse, and the vngodly that God
both not prosper. The godly Surgeon that refused the rich,
and went to the poore for Gods sake, did injoy great riches
that he neuer looked for: and the other Surgeon that refused
the poore and went to the riche for moneyes sake, had no good
of his money that he was sure of, nay it was the cause that
he was so hurt and wounded.

Note here

SIV. Q. L. And though this Surgeon was robbed of his
money, & wounded of his body, yet I beleue al that cannot
make our Surgeons to go to the poore where they may haue
no mony, & refuse a rich wher they are sure of great rewards.

: **JOHN RANIT** is pitie that there are not appointed throug-
hout your Countrey; sufficient skillful and learned Sur-
geons, with necessary yearly stipends to reward them for the
only helping and curing of the poxe, that haue no money to
help themselves withal.

JOHN RANIT I were very wol it it were so; but I feare in
haste it will not be so a yet commonly in our hospitals there
are suche stipendarie Surgeons, for the helping of the poxe
and miserable wretches there. But I praye God, that they
that can make the best friends and foes, be not better atten-
ded, gentler handled, and sooner cured, than the other that
are friendlesse and monilelesse.

It may be
doubted.

OMEN. Surety, if there be any such with you, it is pitie
they liue.

SILVQRT And what, I feare there haue bin suche with vs,
and yet haue liued without trouble or harme.

OMEN. If suche a fellow were with vs, and should be vse
himself so, we should learne him such a lesson, that he should
not dare doe the like as long as he liued.

SILVQRT. And I dare undertake for him, whatsoeuer he
is, he would not do it after his death.

OMEN. I wil tel you howe suche a spitefull Surgeon, a
very mony man, was handled long since with vs. He was
a stipendary Surgeon in an hospital, in which hospital was
a herpe poxe man, both monilelesse and friendlesse, that had a
great wound on his arme: which poxe man was committed
to this same Surgeon to be cured. And though he the wound
was but a Greene wounde, whiche mighte haue bene helped
more speedily, and with lesse paine than if it had bin an old
soze: yet this harde hearted Surgeon, applyed vnto his
wound such pinching plaisters, both euening & morning, y
almost night and day the poxe man was in perpetual paine,
who then with greate griefe of minde said to the Surgeon:
Oh sir, for Gods sake haue some compassion on me, & heale
me with more ease, for I am neuer able to abide this. When
said the surgeon, you must giue me some money to buy milder
medicines.

An example
how a wic-
ked Surgion
was viced.

Too good to be true.

medicines, for the house allowes me none other than these :
 to whome the poore patient saie, I hardly beleue þ, for the
 chiefe Rulers of the house are so goodly, that they will allow
 rather suche things as you thinke mete which haue know-
 ledge, than suche as they thinke mete that haue no know-
 ledge. Truly, if euery one in this house be cared in thys
 order as I am, they will rather go out of the house vhealed,
 than tarry here til in hope to be healed. What said þ Sur-
 geon, haue you founde your tong, I wil punte you a little
 better for your prating : then saide the poore man, I beseeche
 you sir, vse me rather better than worse, and I woulde (if I
 hadde a messenger) sende for some money for you. Wary, said
 the Surgeon, you shal not want for a messenger, I will get
 one that shal doe so much for you : and so with the sayde
 Surgeon brought one into him: how much will serue youre
 turne, said the patient to the Surgeon: a Noble, said þ Sur-
 geon muste be the leaste. I woulde giue a thousand Nobles,
 sayde the Patient, if I had them, rather than I would be in
 these torments and paines. I pray you, said he to the messen-
 ger, go to my mother dwelling in such a Streete of this Citty,
 and desire hir, if ever she wil doe anye thyng for me, to sende
 mee a Noble presently, to gyue to my Surgeon, for: untill
 he hath it, I shal be in such torments, that during the same,
 I would gladly forgiue him that wil kyll me. Soe quickely
 sayd the Surgeon, and tarry not, for I meane to tarry here
 with my patiente untill you come againe: then the messen-
 ger said, I will go and not tarry. Ah sir, said the poore wound-
 ed man, you call me your Patient, nay I am rather your
 Impatient, for small patiente can bee in them that are so
 impatiently handled. If he, to whome your plasters are ap-
 plied, is patient (as you terme him) then he that netier feels
 them, must needs be moze patient I beleue. But truly this
 name Patient in thys case is moze auntient than true, and
 moze commonly in wordes used, than in effect perfozmed.
 For Surgeons (I speake by proufe) make patient men im-
 patient: then who will beleue, that they make impatient men
 patient?

Note here
 an other that
 followeth.

patient: and therfoze to hate this your poze patients name hereafter better vnderſtoode, and the moze verified, I thinke it is rather of ſuffering, (and that againſt their will) than to be maſke and patient with their will. Then ſaide the Surgeon, you haue made a very Clearly colluſion: to whome hee ſaide, I pray God at length you make no worſe concluſion. I perceiue, ſaide the Surgeon, you are Woktſhe: then ſayde the patient: if I were as riche as I am poze, I thinke then you woulde haue termed it otherwiſe. Well, all riche men are not learned, noz all poze men are not vnlearned. The ſtate I am nowe in, is far vnlike to my education. God doth all thinges for the beſte to them that he loueth, therfoze I thank him moſt hartly for this change. Then ſaide the Surgeon, your meſſenger carries very long, whereby I thinke he byings no money with him. But if he bying no money, I tel you one thing, you are like to haue a change within theſe two houres, ſuche a change as you wil not like. The Lorde ſoſbid ſaid he: I hope I can haue no worſe chaunge at your handes, than I haue had: and preſently the meſſenger came, ſaying: I haue ſpoken with your mother, who hath no money nowe to ſende you, but ſhe ſaith you ſhal haue it to morowe without faile. Then ſaide the Surgeon, I will tell you moze to morow, for when I haue money, then you ſhal haue eaſe, for I cannot buy thinges with nothing. Then ſaid the patient, I beſeeche you take ſome piſſe of me: you know my minde, ſaide the Surgeon, remember me, and I wil remember you. Then ſaide the poze wounded fellowe, ſeing money will eaſe me I will goe my ſelfe and ſetch you mony: you ſhal be ſure to haue it befoze my next dzeſſing: then ſaid the Surgeon, bying me the money, and you ſhall finde me ready to ſhewe you what pleaſure I can. Then the fellowe (vnderſtanding, that the Iudge and Ruler of the Citie was a godly, vertuous, and an vpright Iudge, who bitterly abhorred ſuch diueliſh dealers as the Surgeon was) went immediately vnto the Iudge, and complained of the Surgeon, telling him in all pointes how the Surgeon had beſed him: to

No money
no eaſe.

h.

whome

Too good to be true.

whome the Iudge sayde, se that you tell me nothing but trueth, and if this fall out accordyng as you haue told me, I wil make him an example to all Surgeons that shall come after him. Yea, it is too true, saide the poze man, I haue witnessse of it if neede be: then the saide Iudge commanded, that the saide Surgeon should be brought befoze him immediately, and two of thre other cunning Surgeons besides, to iudge therein: and when the Surgeon came befoze the Iudge, and saw his poze impatient there, his countenance maruolously changed. Sirra, said the Iudge to him, are you a Stipendarie Surgeon appointed to such an Hospital: yea my Lord, saide the Surgeon: Kuow you this fellowe here with the soze arme, said the Iudge: I knowe him well, saide the Surgeon. And I feare he knoweth you too wel, saide the Iudge. Were not you appointed to be his Surgeon for the curing of his wound: yes truly, said the Surgeon, and I truste I haue vled him as an honest man ought to doe. Your countenance and color, said the Iudge, is as good as two witnessses, that you haue rather misused him. How long is it since you toke him in hand: forsooth, said the Surgeon, a moneth, and something moze. Then the Iudge commanded the other Surgeons to looke vppon the saide poze mans soze arme, whiche, when they sawe, they saide to the Surgeon that had it in cure, this is a greatesoze, & wil not easily be cured: was it a greene wounde or an olde soze, when they toke it in hand at the firste: forsooth it was a greene wounde, said the poze mans Surgeon, but it was in an euil case, bycause he came no sooner to me than he did. Take heede thou lye not said the Iudge, for I wil assure the, for euery lye thou tellest befoze me here, I will make thee paye full dearely: then saide the poze wounded man, I coude not well come sooner to you, nor to any other, for you were appointed to be my Surgeon, and to cure me within two houres after I was wounded. Did not I (saide the Iudge) bidde you beware of lying: I hold you a wager, your lye wil neyther gain you lease nor lande. Then saide the Surgeons, alas poze fellowe,

thou

thou haste not bin wel bled, for being a greene wounde, the worst of vs thæ would haue taken vpon vs by Gods grace (if thou hadst come to vs a day after thou camst to this surgeon) to haue wholly and perfectly healed this wound, being in this place, within thæ weekes at the furthest. How long hath this man had you in hande, sayde they: Forsooth a moneth and odde dayes, & now I am a great deale worse than I was at the firste: and what paines he hath put me to euer since, bothe nighte and day, it would lament you if you knewe it. We beleeue thæ, said the Surgeons. Then be like (said the Iudge) he hath giuen him some corrosiues to putte him to paine, and kepe him longer from healing, either to get some money of him, or else to trye some maiestries and practises vpon him, or rather both. Truly, said the Surgeons, it is not unlike, for, if he had bled him orderly, honestly, and according to our Arte, he might haue put him to small paine, and healed him perfectly before this tyme. Then the poze wounded man saide, I knowe not howe he practised with me, but euer when he dressed me, most commonly morning & euening, I was in such extreme paines, and intollerable torments, for eight or nine houres after at the least, that I had bin almost as good to haue sit in the fire sauing for burning my body and bones: The said the Iudge to the wicked Surgeon: Oh cruell cut-throat, O tyranous tormentor, and seede of Sathan: hadst thou none to proue these painefull practises on, but on this thy Christian brother: For he is thine owne brother, if thou euer meane to haue God to be thy father: surely an honest heart, or a merciful minde, would neuer haue tryed suche painefull practises on a Turke or a Iewe, nay scantly on a Dogge if he loued him, muche lesse on thy brother, whome thou arte bounde to loue as thy selfe. My Lorde, saide the poze man, it seemeth he put me to these great paines to get some money of me, for he saide to me, that if I would giue him some money, he would vse me easily and gently,

Note the
Iudges
wordes.

and
S. ii. and

Too good to be true.

and vpon that, I sente this messenger that is here, to my mother for a noble to giue him (which was his request) was it so saide the Iudge to the messenger: Yea in deede sayde the messenger: but when the Surgeon saide that I came againe without money, he was very angry, as it seemed: and this poore man mosse pitifully desired hym to be good vnto hym, and to let him haue some ease, but he answered hym churlishely, and saide, when I haue money then you shall haue ease. And my Lord said the poore wounded man, these were his very wordes, and he telleth nothing but the truth, What was the cause, (saide the Iudge) wherefore he woulde haue a Noble of thee: For sothe, saide the poore man, he sayned to me, that his house did allow him none other medicines than suche as he dyessed me withall: therfore you must giue me money (saide he) to buy moze milde medicines. As thogh, saide the Iudge, the house allowed no salues, but suche as woulde putte poore men to paine, and keepe them long from healing. Come hither sir Surgeon, saide the Iudge, howe like you this geare: what can you saye for youre selfe: To whom the Surgeon saide nothing, but hanged downe his head, and was ashamed. Then said the thre Surgeons, surely my Lord, if he said so, he hath shamefully sauoured that famous house, and the mercifull Maisters of the same: For doubtlesse, no Surgeon belonging to the same, nor to anye suche other house, but are allowed to the vitermoste for any thing which they shall desire or thinke mete for the easy and speedy curing of their patientes. I knowe it is so, sayde the Iudge, or else these houses might moze worthily be named toymentoys of men than helpers of men. And then he spake to the pitilesse Surgeon, saying, what horrible hearte haddest thou, to toymente this poore fellowe, and to be quiet thy selfe: howe couldst thou craue money of hym that had none, whiche was moze mete to aske thee whiche hadde some: What a marvellous displeasure hast thou wroughte vnto this poore fellowe: thou hast not onely toymented hym like a Myzaunte, but also thereby hast broughte
hys

his wounde into such a case, that if it be possible to helpe it, yet it will be long a curing. Then sayd the Iudge, I committe the curing of this poxe man into one of yours hands, that belongs to that Hospital where this poxe manne is allowed to be succoured and helped. Then one of them sayde to the Iudge (that was a stipendarie Surgeon of that house) I will be content to do my diligence to him, as much as I am able. Then sayde the Iudge to him: I neede not bydde you vse him wel, for here is one (mening the cruel Surgeon) ere it be long, will teache you how to vse him, and also hee wil be a sufficient warning to al other Surgeons hereafter, to helpe their patients, as quietly, as orderly, and as speedily as they may. And bycause (sayd the Iudge to the wicked Surgeon) thou wouldest haue had a noble of hym to sette him out of paine into ease, I Iudge now, that thou shalt giue him foure nobles, bicause thou dost put him out of ease into paine. Saying further to him, aunswere me to one thing that I shall aske thee, what is that shorte sentence of Christe, that the King commaundes so straightly to be kept: to whom the Surgeon aunswared, Whatsoeuer you woulde that men shoulde doe to you euen so doe yee to them. Then said the Iudge, thou hast said wel, & better than thou hast done. Hast thou of thy conscience done to this poxe man, as thou wouldest haue bin done vnto, if thou hadst bene in the like case? So truly saide the Surgeon: if thou haddest saide otherwise (saide the Iudge) euery one here woulde haue thoughte thou hadst lyed. And nowe bycause thou hast done vnto this man, as thou wouldest not be done vnto, therefore thou shalt be done vnto as thou hast done vnto him. So that I doe here openly Iudge, that the executioner shall giue thee suche a wound on thy arme, and in the like place, as this poxe man hadde at the firste. And I commaunde you that are the other two Surgeons here, to dresse him euerye Euening and Morning with suche pintchyng plaisters, and extreame coztollues, that he may be in cruel tormentes and paines eight or nyne houres after euerye

a good iudgement.

So.ij.

Dressing

dressing, and continue thus with him a month at the least: many haue respect in the meane season, throughe your good knowledge and discretions, to vse the wounde in such order, that after it may be perfectly and wel cured: and he shal be at the onely costes and charges for the curing of it. And if he be not then able to doe it, you shal be allowed therfore out of the Hospitall of this Citie, where this poore man succored, helped and releued, not thinking they shal be much troubled againe to paye for the cures. And also I iudge, bycause he did make a manifest lye before my face, & he shal not speake of thre moneths after he is perfectly healed, but lesse throughe some vrgent matter he be called or willed to speake before any Magistrate, Ruler, or Iudge, and all that whyle he shall weare on his Aene, an H and L. whiche signifies a Hurtful Liar. And this is my full and determined iudgement in no wise to be reuoked: and bycause I woulde haue my iudgement herein the more straightly done, I wil my selfe see the wounde made in his arme: therefore let the executioner come hither with speed. And when the executioner was come, the Iudge forthwith commaunded him, to make a wound according to his iudgement in the said Surgeons arme: and then he committed him to the other two surgeons, to be vsed and ordered in all pointes according as he before had iudged.

SIVILLA. Truly, the cruel cut-throate Surgeon, was vsed according to his deserts: the poore misused men in your Countrey are marvellous happy, that haue suche good and bright Iudges, that wil encline to neyther hande: that wil be allured by neyther friend, letter, nor bribe: that wil heare the poore as wel as the riche: and fauoure the matter, not of the manne: and that wil haue al things tryed onely by truthe, and that with speede, and without delay. I feare many poore impatient patients with vs, that haue no pence to paye, are many times in the like perplexitie: but if such orders as you haue, were obserued for such with vs, they wold be

be abused those, ere they vnder their patients so once: Well, though all the Physicians and Surgeons with you are so godly charitable, and had rather helpe the poore for Gods sake without money, than the rich for hishop: yet we haue diuerse noble women, with manie Ladies and Gentlewomen, who, though they are not so learned as many are that professe the same, neyther can talke so well as some of them can talke: Yet God so protectes them in their proceedings, that they doe good to many, helpe many, and cure many, not onely being at all charged themselves, but also most charitable reliefe and succour the poore sorte, with meate, drinke, and money: But we haue a greater sort of runnagate Physicians and Surgeons, whose chief knowledge is in their tongues, and wyl talke much, and promise much, and yet performe little, nay rather, whiche is an occasion, that honest, learned, and experte Physicians and Surgeons, dwelling in strange place, and knowne to be of that profession, are as well credited, as they that doe borrow of euery ones, and vnder the paye to render a one: Pedlers are preferred before them, and Tinkers are taken to be the honestest men: and why? because the Pedler perhaps throughe smoothe wordes, and two or thre lyes, deceiues them that he deales with, of two or thre shillings, and warrauntes that for the better, whiche is not the worse, yet they choyse that they buye, and haue that they lacke: and if the Tinker mend one faulte, and make two faultes, yet a groate or two is able to recompence the wrong he hath done. But these faire flattering Physicians, and these shuffling Tinkers, surnamed Surgeons, throughe pleasant persuasions, wyl gette of them that be in paine and griefe, twentie or thritte pounce, for so much stuffe, as perhappes did not cosse them a groate, whiche happily killeth them out-right, or else puts them in great daunger of their life: And then they are enforced to flye into another Countrey for newe resort, for their holde is gone: and thus they continue till they come to the

O M E N.

Too good to be true.

OMEN. If such runnagate Whisttons & Chirurgions be suffered to do so, it is no maruaile thoughetherby the honest and learned Whisttōs and Surgeons be muche discredited: truly I thinke you haue either no lawes for these and such mischiefs, eyther they are too weake to shote at such marks, or they are like to a Bolue that is set by in a cozner and neuer shotte withall.

SIVQILA. Ande as you say, oure lawes are too mylde for suche mischiefes, and also are not erected to extirpat such evils. But I beseech you, may I be so bolue to know of you, whether any of your Marchant menne or any other, maye lawfully conuey or carrie out of your Countrey, any of your chief commodities which your soile of it selfe both breeder

OMEN. We haue lawes and statuts, whereyn are expressed, what things are not to be solde, carried, or conueyed out of our Countrey into foraine Nations.

SIVQILA. But what is the punishment of the offendours in that case?

OMEN. He or she, whosoener it is, shal be torn in peces for the first fault, with four strong horses: and if he committe the like offence againe, he shal haue the Kings pardons for it.

SIVQILA. He may haue so wel enough.

OMEN. And the eldest sonne of euerye such offendour, shall be compelled to weare on his sleue, a Tipeser formed in some mettall, signifying, that as the Tipesers are destroyers of their mother, and gnaws out their mothers belly: so the father of this man that weares the same, was a destroyer of his Countrey, that diuorced nourishe and brede him by. And his sonne shall neuer after beare anye office, or be accepted to anye charge appertayning to the Common wealth. And if he haue neuer a sonne, then his eldest daughter shal weare the same, until she be married: and if he haue no daughters, or if al his daughters be married, then his wife (if he haue any) shall weare the same during hir widowhed. And if he haue neither sonne, nor daughter vnmarrried, nor

wife,

wise, then there shall be a signe of the Wiper let at the doore of the offender, where he dwelled at that time, whē he was apprehended for the fact, which shall remaine there untaken downe, twentie yeares at the least: and he shall forfeit al his goodes, the one halfe whereof shall be to the kings use, and the other halfe to the use of the revealer. And whosoener shall know of his saide offence, and shall conceale the same foure and twentie houres after he firste knew it, every such offender shall lose his right hande, and the fourth part of al his goodes, and everie one of them shal weare the badge of the Wiper on their shewe during their life. And the same goodes shall be employed to the uses aforesayde. And if any of them that is accessarie with him, or made partie to the fact, doe reveale it within foure and twentie houres, he or she shal not only be pardoned of his offence, but also shall have the forfeiture that belongs to the revealer thereof.

Marke.

SIVQILA. Pea marry this law is something like, if it be wel executed.

OMEN. Pay marke this one thing, we are well advised befoze we make lawes, but when they are made, we hadde neede be double advised ere we doe speake the same lawes, or else we shall be sure to pay the penaltie thereof.

SIVQILA. Pea so it shoulde: then you take no gaudes for good stufte, trifles for your treasure, nor vaine needelesse things for your necessarie and substantfall wares.

OMEN. So I wairant you: but if there were no suche law with vs, or it were winckt at as yours is, & not severely executed, truly all our merchauntes are so godlye, charitable, obedient, and so commodious to their Countrey, that they woulde not (thoughe they mighte have neuer so greates gaine thereby) conuaye or carrie anye commodities out of their Countrey, nor bring anye discommodities into the Countrey.

SIVQILA. Trulye I dare not saye so muche for all our Merchants, for (verilye I beleue) some of them, for theyr own private profit, thei goe for gayne, and to gather goodes,

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Note this.

coude be contented to stand out of the Countrey: As well
 for worse forres, Leather for Lacans, Linde for Linens,
 Pompe for Hobbhorses, Cothe for Calnes, butter for Mas-
 bies: Weyre for Waclets, Tallow for Trifles, Murre for
 Sparrelets, and if they coude, God for the Diuell: but
 though the lawe of God cannot teache them to obey their
 Prince, the lawe of nature to loue their Countrey, nor the
 lawe of the Realme can restraine them to spoyle their com-
 mon welth, yet if we had your senere lawe, and as well exe-
 cuted on two or three of y^e firste offenders without anye par-
 don, as yours is, we should haue as many good merchāts a-
 gainst their wil, as you haue, by your repost, to their wil.

O MEN. I doubt not that, in so much they will be true
 to **SIVQILA.** Is there anye with you fir that will breake
 their promise?

O MEN. No not one in all our whole Countrey: we
 haue the faithfullest meaners, and trust dealers, that are
 in all the worlde. We take greate aduise, before we
 speake of promise, and to haue we speake of promise: but
 when it is once spoken or promised, it is as sure to be kepte
 or performed, as though the partie that promised it were
 bounde in a thousand pound.

SIVQILA. Perhaps the party that promised the thing,
 was able at that time of the promise, and yet vnable at the
 day of performanc.

O MEN. When he must go before his day, to the partie to
 whome he promised the thing, shewing him his misfortune
 or losse: who doubtlesse will be so charitable and pitifull, and
 be so foyre for his neyghbours mishap or losse, that he will
 graunt him whatsoever he will reasonably require. For we
 haue a charitable loue one to another, that we counte our
 brothers or neyghbours losse to be our losse.

SIVQILA. What if he shoulde be so hard harted that he
 would not graunt him his reasonable request?

a matuellous

loue.

O MEN. When the partie that promised, must bring suf-
 ficient witnesses to the Iudge of his losse or hinderance, or

of

of his disability to performe his promise, since he promised it: whereupon the Judge will take order therein, as he shall thinke good. And the Judge shall committe the cornell and harde harted man to prison for thre moneths, to whom none shall graunte any requeste or petition all that while.

SIVQILA. Truely I woulde all suche stoupe hearted wretches were so serued. But what if the partie that promyseth be able to performe it, and yet breakes his promise?

OMEN. Euerye suche promise breaker shall be compelled to performe it, by the auiard of the Judge, whether he will or no: and all the promises that haue bin made to him a yere before, shall not be performed nor kept to him: and that they be to any commoditie thereof, one halfe thereof shall be employed to the vse of the King, and the other halfe thereof shall be bestowed on the relieving of his nexte poore neighbours: and he shall weare on his shene a twelue month after, these wordes following: (a promise breaker) giving men warning thereby, not to deale with such a discreditable person.

How promise
breakers are
bled.

SIVQILA. But what if one promise more than he is able, and take money for that he is not able to performe?

OMEN. When he shall be whipte thre severall tymes, and shall paye to the partie deceyued, thre times as muche money as he receyued, and he shall weare on his breastr a twelue month after in parchment, these wordes, (this is a deceyuer.) And euerye one that is a deceyuer or cosiner, shall be thus serued.

SIVQILA. But what if he haue consumed and spent the money, and be not able to pay the same for reparation?

OMEN. When he shall serue eyther the partie deceyued, or some other, until the said money be turne out or discharged.

SIVQILA. If deceyuers & cosiners were so bled with vs, we should not haue halfe so many witts a while as we haue. There are a great sort with vs, & care no more for cosining

and

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and

and deceyning of their very friendes, (muche lesse their enemies) than a horse cares to runne from his maister and let him come after on fote.

OMEN. If they care no more, then they care not verie muche. Surely there is such credite and trust betwene one and another with vs, that there is almoste neuer anye wryting made betwene partie and partie.

Note this.

SIVQILA. And truly there is such euill meaning, and false dealing with vs, and so little credite and trust betwene one and another: yea though the matter be neuer so small) that there must be wrytings & bonds, and all little ynoughe. For let the wrytings be neuer so firmly framed, so aduisedly drawne, nor so perfectly pende, yet some more curious to do harme, than carefull to doe good, will prye in the same so narrowly, that will finde suche a boale; that the parties (if they be not the wiser) shall poure throughte the same, more money than they shall euer be able againe to putte in their pouch. Truly men are maruellously altered, for in olde time when they knewe lesse truth than we do, they vsed lesse falschode than we doe. And why? truly tenne lines then, was sufficient for a thousande pound a yeare: but a thousand lynes now, is scant sufficient for tenne pounde a yere. Well, I am enforced to say, that trueth and simplicitie dyd dwell then togither, but curiositie and falschode, are nowe soynd in felowship. But I pray you sir tell me, will any wyth you sell their lands, or let their lands twice, or not?

OMEN. What meane you by that: how can one sell or let his landes more than once?

SIVQILA. An honest man can not, but a craftie Harlot maye. Belyke it is little vsed in youre Countrey, because you make suche a maruyle. There are manye wyth vs more false than faithfull, more craftie than credible, and more shamelesse than shamefast, that woulde, if they coulde, sell or lette their lands to tenne severall persons one after another, so that they might haue money for it so manye times.

OMEN.

OMEN. I muse what suche mischeuous men do meane. They little remember the worthy sentence of Christ, which is, Whatsoeuer you woulde that men shoulde do to you, euen so do yee to them: I am sure they woulde be loath that other shoulde handle them in that order.

SIVQILA. Be bolde of that: for though they are content to sel so: yet they are not content to buy so. They shewe themselves of whom they are: the godly and charitable doe line faithfully, and fearefully here, and referre all to God at the last ende: But the wicked, craftie and deceitfull, care not how they line here, and referre all to the Diuel at the laste ende, who will shewe them such friendly sanour in Hell fire, that they shall be alwayes in torments, and neuer in ease, etuer a boyling and neuer burned, and alwayes a dying, & neuer dead: and then they wil wissh, (but to late) rather to haue giuen their landes once to the releasing of the poore, for nothing: than to haue solde the same so oft for much money, or for some thing.

a great difference.

OMEN. Truly we haue such excellent orders with vs, that none, except they list, neede buy or hire any entangled lands: then you may be sure none (though they were so minded) can sel, or let more than once.

SIVQILA. That is a very good way, how is that?

OMEN. For sooth all deedes and writings of any landes, tenements, houses, woods, or such like, that are solde, giuen, or mortgaged, by what estate soener it be: and also all copie holdes and leases of any manner of ground, house, tenement, or any thing whatsoeuer, and all other writings of any importance, are truly examined, registred, or recorded in the Citie or Market towne, next to the lande, ground, or houses, or any thing sold, giuen, mortgaged, let or demised, which is not only a great ease to euery one, to haue quickly and with smal charge the coppie of any writing they desire, but also a maruellous commodity, if any deede, euidence, or writing, be losse, burned, defaced, conueyed, or stolne, so that they may haue the same writing there registred and re-

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corded,

Too good to be true.

rozded, witten saye, sealed with the Seale of the Office, whiche sealed witting shall bee then of as greake force, as the witting was, that was losse, burned, defaced, conueyed, or stolne. And there the Recorder doth kepe a true and bryefe note in a Booke appointed, for euery suche dede, witting, copping holde, or lease, whereby any may perfecte lyerne, whether anye landes, tenementes, houses, or anye other thing is solde, giuen, let by copping, or leased, and by whome, and to whome, and at what time, which, if he per- ceue to stand free, then he may buy it, or take it by copping or lease, if not, then he may refuse the same.

SIVQILA. But what if the parties do not, or will not register the same?

OMEN. Then euery such dede of giste, witting, copping, lease, and the thing therein solde, giuen, occupied, leased, or otherwise conueyed, is viterly voyd, and of none effecte in the lawe, vntill the same bee perfectly examined, and registred, or recozded, in the place therefore appoynted.

SIVQILQ. Yet the cosiner may deceyne the true meaning man here in, for, if the Register be of a corrupt conscience, and take a brybe of the cosiner, he may lye to the party that commeth to enquire or search, and say, there is no such thing sold, giue, or otherwise conueyed, by any such party as the enquirer did moue.

OMEN. Yea but we haue a salue wil heale that sore: for the Register then presently muste deliuer to him that cometh to enquire, a bryefe note, witten in Parchemente, of the thing searched for, the name of the thing, where yt lyeth, the name of hym or hyr that the enquirer desireth to knowe, whether hee or shee hath solde, giuen, or otherwayes conueyed the same thing searched for, the name of the enquirer, and the name of hym or hyr for whome it is searched: and besides this, the examiner shall wryte vnder all the same, that no such thing searched for, is registred at that tyme in his booke, with the yeare, moneth, and daye,

A good way to
preuent such
a mischiefe.

happ, of the same searche : and further, shall subscribe bys owne name wyth his owne bande, whiche writing shall after witnesse againste the examiner (if neede be) if anye suche thing searched for, shoulde after befounde to bee registred.

S. V. Q. I. L. A. This is such a hedge, that a Thiefe cannot well leape over. Truly, this generall registering or recording of writings, is both a common commoditie to your Country, and a greate overthrowe of a number of mischiefes : it cleane cutteth of deceyuers or cosiners, from selling or letting their landes twise, muche lesse thrice. It fallye, as it were with one stroke, suppresseth all foggerye of evidences and writing. For, who wyll forge anye writings unlesse they maye suche some gaine thereby : what doe writings preuayle if they be not lawefull : they maye counterfayte them if they liste, but they cannot confirme them if they woulde. For, no writings (as I perceyue) can be registred or recorded with you, unlesse the seller and the buyer, the giuer, and he to whome the thing is gauen, and the letter of the lease and the taker of the lease, do bothe consente before the Register or Recorder, and seale the writings as theyr dedes : and no writings are of anye force, untill they be perfectly examined and registred. And you maye be sure, that no counterfayte or forged writing wyll be perfectly examined, and registred though the deceyuer and cosiner coulde be contente therewith, unlesse the partie that shoulde be deceyued and cosined doe graunt vnto the same before the Register, whiche I thinke neither the cosiner will goe aboute to procure, nor he that is to be deceyued, wyll asseyne or allow. And though manye Babes haue bene beguyled, Wyldowes wronged, fatherlesse defrauded, the poore preuented, the guiltlesse beguiled, and the simple deteyned, right overthrowen, and Truth tyed vnder scote, by falsing, purloyning, stealing, burning, spoiling, feacing, and other craftie conuaying of writings, to theyr utter vndoing,

to

to the displeasing of God, & to the maintenance of mischief. Now all this, your worthy ordering of registering of writings hath pluckt vp by the rootes. For if your people were as wicked as they are goodly, yet which of them would goe about to filch, purloine, burne, spoyle, or conuey any writing from any body, if it would do them no good, and the other no harme: or if they were sure, that the party from whom they toke it, should haue the same againe. Who would steale a horse from any if he wist he should haue no good of him: or, if he knew certainly that the owner of the horse should haue his horse againe, whether he would or not?

OMEN. None I thinke. Well, what with the goodly disposition of your people, and what with this good order of registering of writings, there is not one in all our Countrey that doth take away, filche, spoyle, or conuey any writing from any, neyther doeth forge or counterfayte anye badge or writing.

SIVQILA. No more there would be or coulde be with vs (as wicked as they be) if we had your order, and so executed for the registering of writings as you haue. We haue lawes for the punishing of suche offenders, but howe many fewer there are thereby, I know not. But how many I wold there were, I know.

Note this.

OMEN. Whether were it better (if it were possible) to haue your goods safe from stealing, or to haue them stolne, and to haue the thieves hanged for the same?

SIVQILA. In my conceite it were much better, that no goods should be stolne, nor no thieves to be hanged there: for, which is a double commoditie: but in the other, men lose their goods, and thieves lose their liues, which is a double mischief.

OMEN. You haue sayde very truly.

SIVQILA. Euen so it were a great deale better, to haue neuer a couerper, purloynier, spoyler, nor forger of writings, as you haue, and neuer one therefore to be punished: than to haue writings stolne, spoiled, defaced, and forged (to the

house of money, and so have the offence committed for the first
which seeing being thought honorable, your father might have
in registering would quickly be seen.

OMEN. I have told you what it hath done with me.

SIVQILA. Dea, and I would it might do so with the
Surdin, though he have over all the states, godly
Governours, sage Superiours, pollicie, Rulers, and coun-
tie Counsellours: yet we have a great loss that are so greedy
of gaine, as made of money, and so minded of mischief,
that they are so much ashamed to commit these offences,
as a beast is loath to eat his meat when he commeth newly
from labour.

OMEN. When I dare boldly say, a little small fine
will not make them to shrink. This one thing doth make
me mule, we that are more godly and charitable, have
more straighter and fewer lawes than you, and you that
are more wicked and envious, have more misdeeds than
we.

SIVQILA. It is so, but I could be content that it were
not so. For I beleeve you have never an Usurer in all your
Countrey.

OMEN. The name is so strange unto me, that I know
not what you meane thereby.

SIVQILA. You are the more happy that you know the
not: yet the more happy you feele them not, but the moste
happie of all, that you follow them not. If you had bene as
well bitten with such beastes, as mel being with such ser-
pentes, and as well gnawed with such Uipers as we, you
would have knowne them by their name as well as we. By
their name they signify Biting, but by their deeds they pro-
cure altogether Biting, and mape I trust you have you never
an Usurer among you.

OMEN. So true lye, you are as good as to me in that
tongue that I knowe not, as to speake that worde to
me.

SIVQILA. Though it be not well known with you, it is a
little

and the first
of the first

They knowe
not what Us-
sur meane
in Mansun.

of the first
of the first
of the first

Too good to be true.

What Effects
can do.

little and little, and so they can, every day, as they will, be
enriched, what we consider to be such pinchers, that
they are able to make Ladies without landes, Gentlemen
without godes, Merchants without money, and themselves
without honesty.

On the other side, fellows are more fit for the hands,
than to be put in among such pinchers, and hands, worse of
none such, but if we had any such (whatsoever they be) we
would make them do otherwise. I praye you what kinde of
persons are they?

Such as we call them usurers: that lend
out their money for their gaine: who will be sure to have an
unreasonable interest thereof, or else they will haue the par-
ties that borrow money of them, waite in Statutes and
Bonds, that if they breake theyr daye, they will so pinche
them, that they will haue perhappes sometimes more than
the value of their money which they lent.

OMEN. But will they haue no remoyce of the parties, if
be chance so forsaith his bond?

SIVQUILA. Yes perhappes some will, and some will
not.

OMEN. Then dislike these usurers you speake of, lyue
solely of the spoyle of other?

SIVQUILA. I must needs confesse they do so.

OMEN. Oh detestable trade, oh blythe of the Diuell, oh
share of Sathan, these usurers I perceiue are they that
Dauid speaketh of saying, Who shall dwell in the Lords Ta-
bernacle? He that is in bondage of handes, &c. And hath not
put his money to vsurie: Then they that put their money
to vsurie, must needs dwell in the Diuels denne, where
there is nothing but weeping, sorrow, dolour, mourning, howling,
tormentes, paines, weeping, and gnashing of teeth, and that
for euer and euer most without end.

SIVQUILA. All the demises you haue, cannot bryue it into
some of their heads, that it is diuellsish or damnable.

OMEN. And all they cannot make ye helene, that it is
godly.

It is good to
take heed of
this place.
Marke.

Too good to be true.

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godly and charitable. If it had bin good, Christ would haue commended it in his Gospell, and because it is euill, God hath forbidden it in the old law.

SIVQILA. There are some Usurers, that, though they take it to be a greatesse offence, doe light so much of their owne repentance, and of the mercy of God, that they pray God they dye not without both. Christ haue his holie Apostles Watch & pray, least they should fall into temptation. Nowe, seeing it behoueth the good and godly to Watch and praye (if they meane to be saued) then can the detestable and wicked Usurers, whom the holie Ghost saith shall not dwell in Gods Tabernacle, hope to be saued by sleeping and slumbering still in sinne, and so watche and praye neuer a whit at all. These are the detestable dreames that the Diuell belueth them withall. Whiche of the godlyest and perfectest men of the Church can waite him selfe from sodaine death: Whiche of them all can say, that they can not repent when they will, and be forgiven when they list: Whiche of them is able to loath his leude life at anye time: Whiche of them can sighe and sorrow for his sinnes at suche time as he shall appointe: Nowe, whiche of them can saye, (and that truely) that they will such a day, and suche an houre, doe suche a thing, and thinke suche a thyng: so, though it be easie to saye it, yet they are not sure to doe it: for it may happen the partie may be lame, sicke, or else dedde, wherby he can not do it: and perhaps the partie may be a slepe, wherby he can not thinke it: yea, it may happen neyther lame, sicke, dead, nor a slepe, and yet maye haue cleane forgot it. Nowe seeing the godly men can make no waite aintise hereof, then howe can the vile and wicked Usurers, and other abhominable sinners, be safe from sodayne death, repent when they list, be forgiven when they will, or doe what they determine, or thinke what shall please them: Wherefore I beseeche God that these wicked Usurers, and all other careless sinners, maye repent theyr sinnes here in time: maye aske mercy here in

a good protest.

Colours of
sinners

This is worse
thy the no-
ting.

W. is,

time:

Too good to be true.

time change the religion of the world. What were in time, now
not to till till after they be dead, which will be out of time:
which the Diuel that lulleth them here asleepe in their sin
knoweth well. In the night of the world, the Diuel will be out of time.

State Dept B

sent these Missions to your Country, wherefore can you not put
them off? and has not (Goulded as a common saying) you?
If I should be the instrument of your trouble, I should be the
cause of your death. But I will not if you might. For I remember

ber, that we have an antidote lawe against Witches; but it was cleane out of my minde. Whiche, if it were aucho-
ged, and by a high elected worthy man, I woulde dare a
waigh if you haue not founde out the Witches, and the young

[illegible]

to the Bishop, Duke, laordeyn, that I am a leude money and vey
 seyme any thing for the same there as the lending of the
 money, w^{ch} shal be ought to receyue any thing suer and
 aboue the same leuys, at any time after, then the lender

off the same money shall have his right hand cut off for the
first offence; and shall forfeit the whole benefit of his girdle
which shall be equally divided in three parts; one parte
whereof shall be to the use of the King; one other parte to

the revealer, and the true parts shall remaine as a book
in that towne where the maker dwelleth, whiche shall be
lent as occasion serveth, to the p[er]son that shall stand in
need thereof, upon a sufficient p[er]age, without paying

of anye interest at all hereof. And none, upon paine
of losynge of theyr hande, shall lende anye thing to the
sayde Wemen, for the space of five yeares after. And the
partie that hath lent the same money to the sayde, shall

191117 211.20 102

**A law for
Bifurcated.**

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for the first time so borrowing, haue the foresinger of hye
a; his right hande cut off, and shal forfeite the fourth part of
all his o; his goods, which shall be deuided and employed to
the vses aforesayde. And every one that knowes of the same
contracte and bargaine, that conceales the same four and
twentie houres, shall lose likewise their forefinger and the
fourth part of their goods, to be employed to such vse as is be-
fore mentioned. And if the Usurer reueale the same first of
all other, then he shal saue his hand from cutting off. And if
the partie that borrowes the money to interest reueale the
same first of all other, then he shal saue his finger & his goods
fro forfeiting, but he shall haue his right ear cut off. And if
any besides, that is priuie to the same contract & bargaine,
both reueale it before another, then he o; she shall saue the
forfeiture of their goods, and shall saue their finger, besides
every such a one shal haue that that is his due to y reuealer.
And if any Usurer offend (as is aforesayd) the seconde time,
he shal be deuoured to death with Beares, and then he shall
be sure not to commit Usurie the thirde time, & then also he
shall forfeite all his goods, to be employed as before sayde.
And if any borrowe mony vpon Usurie the second time, the
same partie shall lose his right hand, and the one halfe of all
his goods, and if he reueale the same (as is before sayd) the he
shall lose but his forefinger. And this is y penaltie likewise
of euery one that is made priuie of the same, vntlesse he re-
ueale it (as before is sayde) and then he shall haue as apper-
taines to a reuealer. And euery one that shall borrow mony
vpon Usurie the thirde time, and that shall be priuie of the
contracte, and shall conceale the same, then euerye suche a
one shall suffer death. But if the same borrower doeth re-
ueale the same first of all, then he shall saue his life and hye
goods, but he shall haue his right hand cut off. And if anye of
them that are priuie of y same contract, reueale it, then they
shall saue both life and goods, and shall haue the due that be-
longs to the reuealer thereof.

SEV Q L A. Wh this were a woorthy law for our Usurers.

Rose well.

if we had this law, and well executed; the Usurers durst not trust to their starting holes as they doe: this law would so lincke them, that some might be so madde to lende, yet who would be so mad to borrow: and though the Usurer must needs lament his losse, yet the borrower could not laugh at his winning: the lender would be so afrayde, that the borrower would betwape him: and the borrower would be so afrayde, that the lender would betwape him: and both the lender and the borrower would be so afrayde, that they that were pziue to it, would betwape them: and they that were pziue to it, would be so afrayde, that one or other would betwape them, that surely in my iudgement there would not one Usurer be founde in all oure Countrey within one moneth: and then I hope, we should haue some lend their money for nothing, though none now almost wyl lende but for something. And is there none in your Countrey, that ever did breake this law?

OMEN. So truely, we leade our liues chiefly by the lyne of Gods lawe: and we feare a thousande tymes moze the breaking of Gods lawe, than the disobeying of mannes lawe.

SIVQILA. But wyth vs are suche, as neuer a whitte care for Gods lawe: and if they feare anye, it is mans law. But if the whippe of the lawe be not made of such cutting cordes as will fetch the skynne from the sides, the fleshe from the bones, and the life from the body, they care no moze for it, than a dull Iade doeth regarde a rodde of rushes.

OMEN. Cruelly they are such fond soles, that they feare that is fearelesse, but they doubt not that is to be dreaded. For the breaking of mans lawe, can but punish the body a while, with some wo:ldy paine: but the breaking of Gods will, most dolefully, painefully, and fearefully, punish both bodye and soule euerlastingly in the furious flames of Hell fire. Therefore they misse the marke much.

SIVQILA. And you misse it a little, be not angry though

I digresse, for you say the breaking of the law, will make be be punished in Hell: then I am sure that every one shall be punished in Hell. For every one from the beginning of the world (except Christ) hath broken the law: and though a man may fulfill one of the tenne commandments, which in all points is very harde for him to doe, yet it is impossible for any to keepe and fulfill them all. Which law I may compare to a Ladder of tenne steppes, whereof, though one goe by nine of them perfectly and well, yet if the tenth burst or breake, or if he fall from the tenth, he is neuer a whit the better for going by the nine steppes, and so he hath such a fall, that he is neuer like to reach to the top, unlesse he haue another, and a surer Ladder to cline by, than he had before.

O M E N. You haue sayd very well, and applyed the thing very aptly: but I meant not that every one that breakes the law should go vnto Hell, nor every one that sayes they can keepe the lawe, shall goe to Heauen. Adam at firste bydde breake the lawe for vs all, and brought in death: Christ did after fulfill the lawe for vs all, and brought in life. Since which time that Adam did breake the law, we that came of him were neuer able to keepe the law: yet for al that whatsoeuer he be that beloues in Christ, that is for his finnes, & hartly repents the same, earnestly desiring God to forgive him for Christs sake, and is assured that Christ will rayse him vp at the last day, and that through his birth, life, passion, death, resurrection, and ascension, he is made a member of Christ, euen he I say, though he haue broken the lawe, shall be saved & not be punished in Hel fire: for Christs performing of the lawe shall auaille him as much, as if he had kept the lawe himseke. And thus though the members of Christ breake the law, Christ their head for them hath performed the law. Wherefore you misstake me, for I meant the breakers of the lawe that were not the members of Christ, shoulde be punished in Hell: it is thys onely Christ that is the sure Ladder whereby we must cline by to Heauen: For the ten steps of the lawe, was either so rotten for

be

Note well.

Use to come on, or else to be able to reach unto the top
(or rather both) that it was neuer able to serve our turne:
nowe if the ladder of Gods owne lathes be not able to guide
us to Heauen: can any thing intended by man doe it: no it
is impossible: therefore whosoever refuses this strong steepe
of stone, Christ, and ladders made of rotten wood,
of their owne intentions, or of made mens imaginations:
surely they will fall into Hell, out of which they shal neuer get
again, doe what they can.

SIMONIA. It is so true that nothing is truer: but saye
what you will, and do what you can, there are thousandes:
that are so drowned in their owne drowlie dreaumes, so far
in fauour with their owne fancies, so bewitched with their
owne wicked witte, and so enchanted with the sorcerie of
Sathan: that they will beleeue neyther you nor me, and no
maruell, for they will not beleeue Jesus Christ the sonne of
God, which tels them the same: therefore we must be con-
tent to be out of credite with the, seeing Christ is cleane out
of credit with them. And they think they know a better, ea-
sier, and shorter way to heauen, than either God doth know
or his sonne Christ. Yet a man would thinke that God that
made both Heauen & earth, and is noine in them both, doth
know as perfit and as ready a way to heauen as any other,
& it is very like that our sauiour Christ the son of God, that
was once in Earth, and is now in Heauen, and that passed
from earth to Heauen himselfe, should know as good & neare
a way as any man else to Heauen. If this be true, as it is
most true, then what detestable doctes: what fantastical
foles: and what more mad men are they that neuer were
yet in Heauen, nor are neuer like to come there, as farre as
I see, (unless they refuse their owne way) that thinke they
know a better waye to Heauen, than eyther God or Christ
the sonne of God doth. But when their owne way that they
thinke will leade them to Heauen, hath broughte them and
tumbled them into the dungeon of Hell: then they will crye
woe woe, the the tyme that they took their owne way, and re-
fused

Consider this
well.

Markc.

nailed Christs way, that they trusted themselves which knewe nothing, and mistrusted Christ which knowe al things: and that they did forsake God their most louing Father, & fled to the hende their foe and vnder destroyer.

O MEN. They wil so, but then it is to late, they may call and crye then their hearts out; for any mercy they shall find. Because they would not call vpon God when he wold heare them: now he wil not heare them, though they call vpon him. I cannot but compare such self-willed and self-wise persons, to a certaine foolish traualler, that went to see a deere friend of his, who woulde, if he had come to him, entertained him verie wel, and profited him very much. which trauelier not knowing the way, for that he was neuer there before, mette by chance with one that dwelled thereabout, and knewe the way very wel. Of whom he enquired the way to his friends house, and then he saide to the trauelier, if you keepe the way still on the right hand, it wil bring you straight to his house, but in any wise take heede that you followe not the waye on the lefte hande, for if you doe, it will leade you into Woods and Thickets, where you will be in very greate daunger to be deuoured of wilde beastes: but when the man was gone, the trauellour giuing lyttle credite or none to hym that tolde hym the way, and pleased more with the saye beaten path on the left hand, than with the small troden way on the right hand, and therewithall beeyng more wilfull than wise, more rash than reasonable, and more carelesse than carefull, took the way on the left hande: which he folowed so far, that or ener he was aware, he was among the wild beastes, who presently deuoured him. And thus, through mistrusting of him whiche knewe the way, and trusting to himselfe that knew not the way, he sought his own sorrow, and in stead of his good cheare and commodities whiche he should haue had with his friend, he made the wilde beastes good cheare with his owne bodye, and so for a liking life, he gotte a terrible death.

a foolish
trauelier.

SIVALL MEN, but whereas this trauelier through his
folle

Too good to be true.

folke procured but the death of his bodye, if he repented his finnes, and asked mercie of God in Christ: yet these wilfulle and wilful wretches, that walke their own way, and refuse Christs way, procure their endlesse death both of body, and soule in hel. I pray you sir, (if I may be so bold to aske you) howe are are vnthankfull or Ingrate persons used with you?

OMEN. I cannot wel tel you how, for we haue neuer an vnthankfull or ingrate person in all our Countrey.

SIVQILA. Then you are happy, you haue not so few of them, but we haue as many of them, the worlde is growne now to such wickednesse, that very few are grateful for benefites past; marry many are tongue thankful, until the good turne be done: but when they haue once got the thing they gaped for, they regard him no more, than some hungry doge saluoning on a stranger for soode, do care for him, after they haue filled their bellies. Pay perhaps within a while after, he will vse his friende as a foe, and for his good turne wil do him two or three euill turnes.

OMEN. If suche a one were handled as there was one with vs, he woulde take hede how to be vnthankful after, as long as he liued.

SIVQILA. When belike you haue a lawe for the bypderling of ingrate persons.

OMEN. Yea that we haue, which if you had, and wel executed, I thinke there would not be long so many vnthankful with you as there are.

SIVQILA. I praye you forget not to tell me howe that naughty fellow was used.

OMEN. There was a certaine good and charitable man did ride homeward to his house, who chanced to heare one make pitifull groaning, and then he drew nearer and nearer to the noise, and thereby at the last came to the place where he sawe the same pitifull person, saying to him, alacke my friende, what ayle thou? Oh sir, said the man, as I traueiled this way, being in perfect health, I suddenly fel sicke, whereby

If I was constrained to lay my selfe downe in this place: and
 now what with the great cold I haue taken here, and what
 with my fallin and extreame sicknesse, I thinke I shal dye,
 and that within a while, vlesse some good & charitable man
 do releue and succour me. And to tel the truth, I haue neuer
 a peny in al the worlde, and if I had, my heart is so fainte, my
 body so sicke, and my legges so weake, that I am not able to
 go from this place to succour my selfe. Which when the pore
 sicke man had spoken, the good and charitable man wept for
 the grieve of this his pore brother, saying, good brother bee of
 good comforte, God hath commaunded vs, that we must loue
 our neighbour as our selfe, and you are one of my worldly
 neighbours, though I know not where you dwell, and ther-
 fore I muste do for you as I woulde do for my selfe. Chyriste
 wils vs, Whatsoeuer you would that other should do to you
 euen so do you to them. Now, if I were in youre case, & you
 in mine, I would be glad that you should help me: euen so I
 must be willing to ayd & help you now. And so doing, I do as
 I wold be done vnto, & therfore brother help thy self now as
 as much thou may, & I wil put to my strength as much as I
 can, and whereas my horse is too slender to beare vs bothe,
 thou shalt ride & I wil holde thee and go by thee on fote. To
 whom the sicke man said, the Lord rewarde you, whereas I
 am vnable: & so with much ado, the sicke man was set on hys
 horse, & at the last he brought him home to his house, where
 he looked to him so louingly, cherished so charitably, & com-
 forted him so curteously, that he was verye well recovered
 within a while after. And when the saide sick man was per-
 fectly and througely hoale, and determined to goe away, the
 said good and charitable man saide to him, brother I thanke
 God that I was able to do this for thee: and so; that you said
 to me when I sawe you first, that you had no money, there-
 fore here is a Kiall to put in your purse, so; so I woulde bee
 glad to be done vnto if I did lacke. And then the said fellow
 departed away, hauing good lucke to hap on such a friend.

S I V Q U A. I perceine the first mā of all that came by him

Ex.

after

Too good to be true.

after he fell sick, did shew charitably to him. Without might haue lien sicke so twith him in an open high way, and shoulde not haue had their sweetith parte of this friendshippe, though a hundzed had come riding, seeing him nere so poore & sicke. I will not saye, but happily he might haue gotte a greate among that hundzeth, and some perhappes woulde saye, that he had spedde well.

It is to be
mused at.

OMEN. Yea, but if he had none other help but that grot, and so lien in the colde al night, he might hap to haue bene found dead in the morning. Truly I muse howe these men can ride so merily away, for feare their brother shoulde perish for want of their helpe.

SIVQILA. Tutte, that is the smallest matter of a shoulde sayde. What is one of the most that they count lesse. But it is to be feared, that if a man shoulde die for want of succor in that case, God woulde require the bloude of that manne of euerye one that so rode or wente by him, because they mighte haue saued his life, and woulde not. Yet I thinke her rilpe, that these hundzed persons, that shoulde ride or goe by him, woulde spende a greate deale moze in wast, and excessiuelly that nighte, than woulde haue paide for the succoring, comforting, and recouering of the same poore sicke person, and one or two moze. But sir, you were telling me a tale, whiche (I gesse) was scantly halfe tolde. Whereof, if you speake no further, you hadde bene as good not to haue begunne it at all, as to haue spoken euer a whitte, considering youre tale tended (as you sayde) of an vnthankfull person, and howe he was handled therefore. Mary in the beginning of the same, you haue displaced a perfitte patterne of a pitifull person.

Note.

OMEN. You haue fed me with suche talke since I left, that I was contrayned to answere you: and you haue also spoken of such vnnmerciful and vncharitable Christians, that I had almost forgote the ingrate and vnthankfull person. But now I will procede with the same. Within a whyle after the said poore man was gone, the said good & charitable man

hauing

having occasion to ride aboute some busshesse, in his riding
 his horse did stumble; whereby he was tumbled off from his horse
 into a little shallowe dische, where there was do water, &
 his horse fel vpon him, so that neither he, nor his horse coulde
 stirre: yet he lay quietly, and without stirring, in hope to be
 helped by the next person that shoulde come that waye; and
 as he looked for a liftey, he espied the poye man coming on
 soke totherwarde, that he hadde done so muche for him lately;
 whereof he was verye glad, and when he came something
 nigher him, he called him by his name, and saide, god brother
 helpe me, for I am not able to helpe my selfe, my horse is
 fallen so vpon me, and in suche a place, that, neither I, nor
 he, are able to stirre. But this vnkinde wretch, knowing
 bothe the man and the horse well inoughe, saide vnto hym,
 and that churlishly: I haue to greate haste to carrie now to
 helpe you. When the same man saide to him againe: Ah my
 friend, I did not vse you thus: I care not for that saide hee,
 Doe you thinke that I haue nothing else to doe, but to tary
 here to helpe you? let them that comenexte after helpe you
 if they will. and so the vile varlet went his way apace; and
 lefte his deare friend that had done so muche for him, in that
 daunger: then by and by came a stranger, towhome he knewe
 not, to whome, as soone as he called, he helped both hym and
 his horse vppresently: the they both rode a pretty waye tog-
 ther, to whome this godly and charitable man shewed howe
 vnkinde the poye man had vsed him, and howe muche little
 befoze he had done for him: then, saide he, it was the churli-
 shest parte that euer I hearde of befoze, and especially to
 suche a friend, as you were lately to him. Truly, if I were
 as you, saide he, I woulde reueale the whole matter thereof
 to the Iudge, who is suche a fauourer of Truth, and hater
 of Vice: suche a defender of the Innocent, and suche a puni-
 sher of the wicked: and suche a patroner to the poye, and such
 an enemy to the euill, that he will make that mosse ingrate
 villaine, to bee a spectacle to all other that shall come after
 him. Wel, saide the godly man, though he hath shewed me

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suche

such truth from the Court, yet I would be loath to bring him before the Judge, for surely he would use him extremely, which I would be loath to do: to whom the other knitt his teeth, not so extremely as he hath deserved: and seeing you are loath to do it (saide he) I my selfe will reueale it to the Judge, trusting, if I tell it to him, I shall declare no lye: to whom the goodly man said, no, be sure of y^e. And so presently these two men departed one from another, and immediately after, the man came home that helped the goodly and charitable man that was fallen under his horse, not forgetting the marvellous churlishnesse and ingratitude of the fellowe that would not helpe him a little, that had done so much for him, went to the Judge and tolde him all the whole matter: to whom the Judge saide, my thinkes this tale you tell, is not like to be true. For, I beleue there is not suche an ingrate person on the earth. Take heed my friend you do not saue this of enuie and spite, onely to hurte the poore fellowe withall. My Lord said the man, I know not that fellowe for I neuer saue him in all my life that I remember, neither euer didde heare of his name, before the honest and charitable man told me in howe he so misused. Well, saide the Judge, if it be true, such an unthankfull wretch is not worthy to liue: and then the Judge commanded one of his officers to bring that unthankfull fellowe vnto him in all the haste possible, and also sent for the honest and charitable man to come before him, and when they were come, the Judge said to the honest and charitable man: Doe you know this fellowe? Pea my Lord, I knowe him, saide he: By what occasion were you acquainted with him, saide the Judge, tell truth, and looke that you doe not fable with me in any wise. Well, saide hee, seeing youre Lordship commandes me, I will doe it, which otherwise I would be loath to doe. As I rode by the way, not very long since, I heard one grone pitifully, by the sound wherof I came to the place where this fellowe didde lye on the grounde both extreme colde, and verie sick, whome I carreyed home to my house, and there with suche as

I had, I did nourishe and cherishe him, and by Gods helpe
gote him hys former strength againe. And this is the very
occasion that I was acquainted with him. When sayde the
Judge, every one findeth not such a commoditie at their first
acquaintaunce as he did. Holwe sayste thou, said the Judge
to the paye fellowe, is this true? Yea my Lorde I can not
deny it: thou haddest better lucke, saide the Judge, than *It is true.*
many an honest man than thou hast. But haddest thou
never occasion to shewe him any frendshyppe or pleasure
since that time? No my Lord, sayd the fellowe. Take heede,
saide the Judge, that you lye not, for if you make a lye be-
foze me, I will make you that you shall neither lye nor tell
trueth of a good while after. When the Judge sayde to the
godly man that was so friendly to him: tell me whether it
lay in his power since to haue shewed you pleasure or not.
Then he saide, indeede my Lorde, it laye once in his power
since to haue done me pleasure: to whome the Judge sayde,
then there is no doubt but he did it. Why do you not tel me,
did he it or not? then he saide to the Judge, as I could be con-
sente not to utter the trueth, even so I am loath to tel youre
Lordshyppe a lye. Truly he did it not. Then said the Judge
to the fellowe: How sayst thou to this: then the fellowe sayd,
truely (my Lorde) as I went hastily by the way, vpon great
and waightie businesse, I saue one lye vnder his Horse in a
little shallow place; but I did not knowe that this manne
was he. When saide the Judge, Widdest thou neuer speake
with this man since that time? No forsooth my Lorde, sayde
he: to whome the Judge answered: Howe dost thou *Markes.*
knowe nowe moze that it was he, than thou knewest then
that it was he: then the fellowe hanged downe hys heade,
and was ashamed to speake. Whereat the Judge smiled,
and all that were there. This fellowe (saide the Judge) hath
uttered the trueth againste his will, though he would
lye, hys tongue will not lye. And then the Judge said to the
godly manne: What answer made he you when you cra-
ued his helpe: truly (my Lorde) I haue to great hart to thyr-
naine

~~judges~~ ~~to~~ ~~whome~~ ~~I~~ ~~unswaered~~ ~~again~~, ~~as~~ ~~my~~
~~friend~~, ~~I~~ ~~did~~ ~~not~~ ~~doe~~, ~~you~~ ~~thing~~: ~~I~~ ~~care~~ ~~not~~ ~~for~~, ~~that~~, ~~said~~ ~~he~~, ~~doe~~
~~you~~ ~~thinke~~ ~~that~~ ~~I~~ ~~haue~~ ~~nothing~~ ~~else~~ ~~to~~ ~~doe~~, ~~but~~ ~~to~~ ~~carry~~ ~~here~~
~~to~~ ~~helpe~~ ~~you~~: ~~Let~~ ~~the~~ ~~that~~ ~~come~~ ~~after~~ ~~helpe~~ ~~you~~, ~~if~~ ~~they~~ ~~will~~,
~~and~~ ~~so~~ ~~churlishly~~ ~~be~~ ~~departed~~. ~~And~~ ~~if~~ ~~this~~ ~~good~~ ~~man~~, ~~a~~ ~~mere~~
~~stranger~~ ~~to~~ ~~me~~, ~~had~~ ~~not~~ ~~come~~ ~~by~~, ~~as~~ ~~God~~ ~~would~~, ~~and~~ ~~hel-~~
~~ped~~ ~~me~~: ~~I~~ ~~knowe~~ ~~not~~ ~~to~~ ~~what~~ ~~extremitie~~: ~~I~~ ~~hadde~~ ~~beene~~
~~driven~~. ~~Then~~ ~~said~~ ~~the~~ ~~Judge~~, ~~this~~ ~~man~~ ~~hath~~ ~~done~~ ~~god~~ ~~two~~
~~manner~~ ~~of~~ ~~wayes~~: ~~the~~ ~~one~~ ~~is~~, ~~which~~ ~~was~~ ~~duetye~~ ~~in~~ ~~helping~~
~~you~~ ~~vypp~~, ~~being~~ ~~fallen~~ ~~vnder~~ ~~your~~ ~~horse~~: ~~the~~ ~~other~~ ~~is~~, ~~in~~ ~~vt-~~
~~tering~~ ~~to~~ ~~me~~ ~~the~~ ~~intollerable~~ ~~ingratitude~~ ~~of~~ ~~this~~ ~~pestiferous~~
~~perfor~~: ~~come~~ ~~neare~~ ~~to~~ ~~me~~, ~~said~~ ~~the~~ ~~Judge~~ ~~to~~ ~~the~~ ~~fellowe~~:
Note this. Suppose this good man in that distresse had bene unknowne
and a stranger to thee, as it is most sure thou dost knowe
him, as appeareth both by thy answere then made vnto him
and by thine owne wordes vttered here before vs all: yet is
that a sufficient excuse, that therefore thou shouldest not help
him in his necessitie, or saue his life: this good and charita-
ble man that founde thee almost dead, was a mere stran-
ger to thee, and neuer knewe thee before: and wouldest thou
haue thought it a good and sufficient answere, and bin well
pleased withall, if he shoulde then haue saide vnto thee, I'am
but a stranger to thee, and knowe thee not, and therefore lette
some of thy kinned, friendes, or other that knowe thee, help,
succour, and relæue thee, I haue other businesse with my mo-
ney, than to bestowe it vpon thee: Howe saist thou: woulde
this answere haue pleased thee or not: but the fellowe an-
swered neuer a wo:de. Then saide the Judge, thou dost
well, to holde thy peace, for else, eyther thou muste incurre
the danger of lying, or condempne thyself by saying of truth:
thou varlet, pittie would haue compelled anye body that had
altogether a sorry hart, to haue stayed so long to help a sheep
or a beast, but much more his Christian brother, but most of
all, such a friend, that so lately had saued his life. Coudest
thou suffer him to perishe, that lately did preserve thee: coul-
dest thou suffer him to lye in daunger, that so lovingly didde
ridde

Marke the
Judges
wordes.

rydde thee out of daunger: couldest thou, to spare thy shorte
 labor without one peny expence, suffer hym to die, that both
 with the labour of hys body, the care of his minde, and the
 spending of his substaunce, did make thee to liue: Consider
 the dumbe Dogge, whose kindenesse is suche to his friend
 and Maister, that no giste can procure hym, no meate can
 moue him, noz no way can winne him, to forsake his friende
 or Maister, no thoughe he beate hym: and shall wee then,
 that are reasonable creatures, the Image of God, the mem-
 bers of Chyrste, the children of G O D, and the bzyethzen of
 Chyrst, flye from our friendes, whome oure finger maye
 helpe, that with body and goodes did defend vs from death: &
 shall wee make our selues worse than Dogges, that G O D
 doeth preferre before the Angells: haue not some Dogges
 loued their friendes and Maisters so well, that they haue
 leapt into great waters, rather endaungering themselves
 to be drowned, to followe their friendes and Maisters, than
 to tary behind them with the safegard of their liues: Some
 Dogges haue had suche a feruent loue to their friende and
 Maister, that after their death, they haue neuer eaten any
 meate, and so haue dyed for sorowe. Some also haue
 scraped vnder the earth where their maisters were buried,
 and so haue buryed themselves in their Maisters graues:
 and what saye you to that Dogge that loued his friend and
 Maister so alyue, that burned hymselfe to death on hote
 coales, when his Maister was dead. Pooue, if these dumbe
 Dogges, brute beastes, and vreasonable creatures, that
 knowe not howe a good tourne should bee recompenced,
 that knowe not a meate rewarde for a bountifull benefite,
 noz what fauoure is fitte for a faythfull friende, are so lo-
 uing to their friend, will neuer shrinke from their friende,
 and manye tymes will dye with their friend: and wee that
 are reasonable creatures, that doe knowe all this, and are
 most false to our friendes, forgetfull of benefites, and chur-
 lische to our cherisshers, then I muste account these dumbe
 Dogges better than we, and we worse than Dogs. Ah bar-

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let,

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let, mayest thou not be ashamed to be proued worse than a Dogge? Beholde, a little Birde shall make thee ashamed. But how canst thou be ashamed: for I thinke thou hast no shame at all. The little Sparlin will not praye on the last Birde that she catcheth at night, but holdes hir in hir talants al night without hurting hir, only to keep hir selfe the warmer, and then in the morning she letteth hir goe: which Sparlin aduisedly marking which way the same Bird doth flye, will not flye toward that quarter of all that day for hir praye, leaſt she should hap to catche hir, and so hurt hir that had done hir good, pinch hir that had pleased hir, and kill hir that had comforted hir. This little Birde agaynst hir will hath pleased the Sparlin, and yet the Sparlin is thankful for it: But this honest man, of his more good will hath cherished thee and saved thy life, and yet wast thou vnthankful to him, not regarding his death. Consider (thou varlet) the loue of a Lyon, and his recompence for a benefite receyued.

There was one *Androcles* fled from his Master being a Senatour of *Rome*, with great substance, who traouelling in the desert places of *Africa*, being beparched with the heate of the Sunne, was diuened for coldenesse to lye all a day in a Cane, who forwearyed slepte very soundly: into whiche Cane at night came a greate Lyon, at whose sodaine sight the man was afrayde: but the Lyon not meanyng to hurt him, but rather to haue some pleasure at hys handes, dyd holde out his foote, wherein was a Thorne, which *Androcles* at last perceyuing, partly by holding out his foote, and partly by his mournefull looke, that the Lyon would haue hym to helpe him: by and by he looked in the Lions foote, & there he sawe the thorne that grieved him, which immediately hee plucked out. Wherof the Lyon was not onely glad & sayne, and fawned on him in such courteous maner as hee coule: but also brought into the same Cane dayly sufficient fode for hym to fede on. And thus in this maruelous manner, *Androcles* for his good turne, was friendly bled of the Lyon

two or three yeares. But *Androcles* being wearie of this desolate life, departed from the Lyon, and then after by travelling vnwarely, was apprehended: and so was abiding to be throlne among Lyons and other wilde beastes into a Dungeon: in which denne or place (by good happe for *Androcles*) was the selfe same Lyon, oute of whose fote hee had taken the Thorne, whiche Lyon remembryng *Androcles* better than hee dydde hym, and vtearyng further to gratifie hys god tourne, dyd preferue and defende hym from killng of the other beastes, which else woulde haue deuoured hym. Thus thou mayest see howe thys loupng Lyon, though he were otherwys most cruell, and a deuourer of man and beaste, did gratifie *Androcles*, onely for plucking a thorne out of his fote: and thou takng thy selfe to be a reasonable creature, and a Christian, whiche oughte to be mosse mercifull, humble, meke, and thankfull, wouldest not helpe hym with thy hande, but leaue hym in daunger of death, that mosse lounghly, and charitably saued thy lyfe: and therefore my iudgement is, thou shalt weare both on thy bosome and backe the figure of a Serpente for the space of seauen yeares, wythoute takng it off at anye tyme, signyfing as the Serpente will sting hym when the is warme that preferued hir from the colde: so thou halte hurte hym when thou wast strong, that helped the when thou wast weake. And whosoever shall shewe the friendshippe, doe the anye good tourne, or pleasure the in anye thyng during the sayde seauen yeares, vlesse in meate and drynke, and thy wages, whiche thou shalt deserue by thy labour (foresayng, that none shall be lette or hindered hereby reasonable to releue the, if thou chaunce to be sicke, being not able to succour thy selfe) shall weare the lyke Serpente both on his bosome and back, for the space of one yere after; and shall in all pointes be bled that one yere, as thou art all the seauen yeares. And thou shalt saure tymes euery yere during the sayd seuen yeares, come to this godly and

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charitable

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charitable man, and offer him for the space of seauen dayes, to doe for him what seruice he shall require thee to doe. And bicause thou madest a lie befoze me since thou camest hither, therefore, according to the lawe, thou shalt not speake in thye monethes after this daye: and this is my iudgement irremocable. And the Iudgerose vp, and euery one commended the wise and vertuous Iudge therent.

SIVILLA. And were the iudgements executed, and did he performe them, as the Iudge decreed:

OMEN. Yea, you maye be most certaine of that: and we neuer had any unkind or vnthankful person in our Country since.

SIVILLA. If we had the same law, and so strictly executed with vs, we should not haue halfe so many unkinde and vnthankfull wretches as we haue. And as we haue no good and seuerer lawe for the punishing of this Vice, so a greatesoyte with vs thinke, that Ingratitude is no offence or fault. Well, we must not measure our faultes by their mindes: yet the Ingratitude betwene man and manne, is almost nothing in comparison of the ingratitude or unkindnesse of man towards God: for, if you marke the great benefites of God towards man on the one side, and the colde love of Man, and his vnthankfulnesse to God on the other side, then you must needs be constrained to saye so. Didde not God make Man at the first to his owne image and likeness: Did he not plante him in that pleasaunt place called Paradise: Didde he not make Heauen and Earth, Fire, Ayre, and Water, Beastes, Birdes, and Fishes, and all other thinges, onely for hym, befoze hee was created, bicause that he should haue all thinges as a King readye agaynst his comming: and what a part did he playe within a while after: God forbade him but one thing of all other, and yet he did it. Do you not thinke that this was a kinde and thankful man that would not doe one thing at Gods requeste, that had done so many wonderfull thinges for him without Reb: and yet the performing of it was for his owne profite: whereas

whereas the breaking of it was the utter destruction of him, and all his posteritie. Yet consider the great goodness and mercie of God to man, for all that: for whereas man by no means could save himselfe out of the Devils danger, God without the knowledge of man, healed this helpless harme, even so marvelously and lovingly, as never the lyke was heard of. For God his deere and only sonne, of a mightie and eternal king in Heaven, became a poore and miserable man on Earth, and so suffered hunger, was as it were an abject, was buffeted, mocked, scourged, crucified, and killed, and all to save man, that before had lost himselfe: whose death dyd disappoint the Diuel of his purpose: for whosoever repents his sinnes earnestly, and believes that sinnes shall be forgiven through Christs death assuredly out of all doubt, he shall be reputed for no sinner, but shall be a member of Christ, and be an inheritoure of the Kingdome of Heaven with Christ. Trauayle into what countrey you will, and reade all the Histories in the world, and yet you shall never heare of the like friendship to this. Yet how thankfull and louing are the most of the inhabitants of the whole Earth, to God and to Christ his sonne, for this his benefite farre passing all other, that is, for bringing of vs from the Diuel to God, and from Hell to Heaven: let vs consider in oure consciences.

O MEN. Truly we do so deeply weigh and consider this greate and inestimable loue of God, that enery one with vs doth strue to exceed one another in thankfulness to Christ, and doe those things that he commaundes vs, wherein we are assured we do most chiefly please him. But it is possible in some other partes of the worlde, that many that knowes it wel ynough, do neuer a whit regard the goodness of God, nor the friendship of Christ herein.

SIVQILA. Pape, I knowe many, that when they haue hearde this maruellous and wonderful mercie, loue, and kindnesse of God to man: yet they haue not once in countenance, or tong, shewed any whit of thankfulness therefore.

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Yet:

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yet if you shoulde not name them Christians, they would be angry.

OMEN. Yea, but if they be no better louers of Christe than so, if they be no more thankfull to Christe than so, and if they shewe Christe for his paines no more kindnesse than so, truly for all they? Christian name, Christe may happe to say to them, Away ye workers of iniquitie, I know you not.

SIVQILA. It is a wonderful thing that suche a greate god turne, shoulde be out of our minde eyther night or daye. But marke the fondenesse of soles: If a man were condemned to death, and the King by no meanes woulde pardon or saue hys life, vnesse some great Lorde woulde be contente to lye for him in prison ten yeares fast fettered in irons, and lye harde, and fare euil, as the worst prisoners of all doe all that while: and then if some good and charitable Lord shoulde be content so to be imprisoned for him, and then to saue hys life: what a clapping of hands woulde be at that Lorde: what commendations woulde thousands giue to that Lorde: what a sort of people woulde reioyce in that Lord: what a number woulde be desirous to see that Lorde: and what a multitude woulde desire to please that Lord: yea though he saued but one mans life, and did neuer one of them any pleasure: The seeing Christe the eternall King of Heauen, came downe to this prison of Earth, remayning here thirtie & thre yeares and moze, and suffered death in his owne person moste vilely on the Crosse, to saue all our lyues, that otherwayes had bene damned diuels, why doe we not most ioyfully clappe our hands at this King: When why shoulde not euery one commend this mightie King: why should not we all reioyce in this King: why should we not desire to see this King: why should not we be most thankfull to this King: why should not all the whole worlde loue moste feruently this King: Therefore bicause we doe it not, what witlesse, senselesse, carelesse, churlish, wicked, and ingrate persons are we: We are farre vnworthy to haue such a friend.

OMEN.

OMEN. Truly I am of your minde: but if the mā whose life the Lord had so painfully saued, should say afterwards, that the sayde Lord did not saue his life, but that he, by some other meanes of his owne, escaped death: would not euerye one thinke you (that should heare him say so) cry out of him, and saye, it was pittie he had hys life: Besides, the Lords that so saued hym, would not bee verie well contente with hym.

SIVQILA. And god reason, but nowe if this fellowe so saying, had bene more worthe to be hanged, than saued in suche a sozte: then what vile varlets are they, and what are they worthy to haue, that wyl by all the meanes they may, blotte out the merite of Christe, that onely with shedding of hys bloude hath saued them and vs al, saying, they can be saued eyther by their owne merits, or by some other meanes, whereby they turne out Christ for no body, which hath done al in all.

OMEN. These are the most vile and ingrate persons that can be, in my iudgement, they are not worthe to lyue on the earth, muche lesse in Heauen. They are more mete to bee firebrands in Hel. And I can tel them one thing, that Christ will not thinke very well of them that deface his death, that he spent for their life: that darken his deedes, to defend their owne dreames: and do robbe him of his glory, to extoll their owne fancies.

SIVQILA. Such unkinde and ingrate wretches I feare are reserued to greater tormentes and painefuller punishments, than anye that be on earth, vnlesse they repente in tyme, lay holde on Christ in tyme, and be thankeful to God in time.

OMEN. Doubtlesse Ingratitude is a vile vice, and more worthe to be punished than many thinkes for.

SIVQILA. And as God doeth detest ingrate persons, so he doth fauour them that be thankfull, as I will shew you by a rare example: There was an honest Gentlemen sodaynly had his Thumbe striken off with the shotte of a Gunne,
which

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whiche when he perceyued, straightway he knéled downe and sayd, my Lord and God I thanke thee, for if thou of thy goodnesse hadst not preserved mee, I might as well haue bin killed with this shot, as to haue lost my thumbe with thys shot: therfore blessed be thy name, thou knowest better than I, what is méete for me, thou doest all things for the best to them that loue thee. And within a certaine tyme after, thys gentleman was taken prisoner, and was appointed to be hanged the next daye after: and bicause they would make him sure for flying, he was manacled to one of his enemies, and (as God would) on the same hand that lackt the thumb. But in the night, perceyuing him that was manacled with him, to sleepe verie soundly, he pluckte his hande throughte the manacle, which he could neuer haue done, if hee had had hys thumbe. And so by such shift as he made, he escaped. And thus by Gods greate goodnesse, the losse of his thumbe was the sauing of his life.

OMEN. We may see how God doth preferue them, that do please him.

SIVQILA. Yea, and suffers them to perish that are unthankfull to him: as may appeare by an ingrate Mariner, which climbing vp to the toppe of a Shippe, slept sodainelye downe, when if God had not guided, he was as like to haue fallen into the Sea as into the Shippe: who when hee perceyued that hee had no harme, he sayde mockingly, there my Nose saued me once, (neuer thanking God for his safetie) but after wards when he thought himselfe in no danger, a sodaine blasse of winde did blow him out of the Shippe into the Sea, and then neyther his nose, his handes, nor hys legges coulde saue hym. And thus G O D did suffer this wretch to perish, that did yelde that to hys nose testinglye, that hee shoulde attribute to G O D mosse thankesfullye.

OMEN. He thinks such wonderful and rare examples, should be a sufficient scholemaster to teach the to be thankfull to God, that are deliuered out of suche desperate dangers,

gers, for without his power and providence, we can neither incurre the same, nor escape the same.

SIV QILV. You say most true, yet ther is not one amongst a hundred, I had almost said a thousande, when they do escape great perils most wonderfully and contrary to mans expectation, that doe then fall downe humbly vpon their knees, and giue God most humble and hartly thanks for preserving them from that peril and daunger. Perhaps you wil saye, I had good lucke to escape thus, (neither making anye great accompt that they are escaped, nor how they are escaped) but if he may be counted a naughtie man, that will not once thanke him that hath saued him from falling into a pit, then they must needs be most vile, wicked and ingrate, that do not giue God thankes, that deliuers them daily from perils and dangers: I beseech you sir, are such as write against suche vices with you commended: and they that write learned and vertuous woorkes with you esteemed:

OMEN. Yea truly are they, and if their manners and abilitie be correspondent thereto, they are had in great reputation, and come the sooner to preferment.

SIV QILA. Yea, but it is with vs quite contrary, for they that hope to attaine to any greate office, beare any rule, or come to any preferment, think scozne (though they are able) to penne or publish any Bookes (though the matter be neuer so good, necessary, or honest, and wherfore think you: for sooth bycause most peruersely and pœuishly, they should be therefore of the higher sorte disdained, of their equals dispraised, of their inferiours derided, of the profited thereby not thanked, and of some that can not amende it detracted. So that (but what reason is in it I know not) the most part with vs think it as vnseemely, for one that is in authoritie, or beares rule, to publish and worke, as it is for a Pedler to preach. But I am cleane of a contrarie mind: Moyses was the chiefe Duke of the Israelites, and yet he thought no scozne when he was in his Dukedome, to write five books, which at this day are called the five bookes of Moyses. David was a worthy king

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and

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and one, whome God loued dearely, and yet so al that he did not disdayne to write Diuine and misticall Psalmes, which are called vntill this daye Dauids Psalmes, and wil be to the ende of the worlde. Salomon was a sumptuous King, and as wise as the beste of them all, and yet he thought it no dishonour to him to write these excellent booke, that is, the booke of Wisedome, Ecclesiastes, the Prouerbs, and the Canticles. whiche are called, the Prouerbs and Canticles of Salomon. Dioscorides being a worthy Knight, did not grutch to sette forth a notable and profitable Booke of the nature and propertie of Herbes: besides many other noble personages, who are moze tedious to be recited, than meete to be leste oute, by which their booke, they are moze famed, their names moze remembred, and they muche moze commended, than if they had bin Dukes & Kings without writing any booke. S. Augustine is nowe better knowne by his Booke, than by his Bishopricke. Galen farre inferiour to a King, yet an excellent Physitian, is fresh in memorie at this day by his learned booke: but there haue bene a thousand kings that haue attained with great painefullie, that we neuer heard of. I pray you sir, be any with you suffered to buy or begge any offices?

OMEN. No I warant you, for we are assured, that they that would buye, doe meane for to sel: and they that do begge, do vse selldome to giue. Who will buye an office vnlesse it be moze for hys priuate profite, than for a commo commoditie: & we beleue verilye whosoener begs an office, doth it moze for their owne preferment than for the executing of it truly: therefore none are admitted into any office with vs, but are called and chosen for their godlynesse, vertue, wisedome and knowledge.

SIV QILA. I would all officers were so chosen with vs, though some officers would not so. For many that are meet should then be in Office, and many that are vnmeet should be Iacke out of office. Do the rich with you, keep good hospitalitie for their poore neyghbours and strangers that shall passe that waye.

OMEN.

OMEN. I thinke you neuer hearde of the like, for ther is not one with vs, (if he be riche and able to maintaine a good house) but is so loath that any should passe by their house befoze they haue wel refreshed them with good meate & drinke, that they appoint me to watch purposely about their house, to will and desire the trauellers that come by, to eate and drinke ere they go.

SIVQILA. Suche a number of good and free house-keepers as you speake of, are harde to finde : I haue hearde of fewe suche : I knowe but fewe suche : and I thinke I shall finde as fewe suche. In our Countrey perhaps may be some niggardly house keeper, that will set one to watche rather to beate them away, that come for any meate and drinke. Yet we haue many good and worthy house-keepers, that do feast their friends, succour many straungers, and plentifullye relieue the poore: but I wyll giue your house-keepers the prick and pyce of all that euer I heard. What if any be maymed with you in the defence of his Countrey: shall he haue anye reliefe after therfore?

OMEN. You may be sure, that suche can not be suffered to lacke, especiallye in such a godly and ciuile Countrey as ours is : we haue houses purposely therfore created, wyth sufficient landes appertayning to the same, in which houses euery maymed person are admitted to be during their liues, and haue therein sufficient meate, drinke, cloth, lodging, and other necessaries: and they are allowed a sufficient and godly preacher, who hath a reasonable stipende allowed to him out of the same lande.

SIVQILA. Surely it is a politike order, a charitablenesse, and a necessarie thing. I woulde we had the like with vs, for then the Prince woulde be profited, the maymed maintained, & the soldior encouraged. For, what poore soldiour will not go to the warres moze willingly, and fight wher he commeth there moze couragiously, when he knowes he shall haue a sufficient lining, if he be maymed when he commeth home : Well, there is a hundred tymes moze

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spent

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Spent in vaine in oure Countrey in a yeare, I had almost said in a day, than woulde frame sufficient houses there for that purpose. Is there any maintenance in your Colledges and Freé-schools for the byrning vp of poze mens children in Learning?

OMEN. Pea truly, and that throught the whole realme, for there is neuer a Colledge, nor Freé-school in al our country, but there is sufficient landes belonging to them for the educating onely of poze mens children.

SIVQILA. What? onely for poze mens children? maye not one rich mans son creepe in and not be elpyed: maye not the Maister of the Colledge or the chiefe doers for the Freé-schools, help now and then their friends childe in, and keepe the poze mans childe out: for, it is an euil Coker that cannot licke his owne fingers.

OMEN. I tel you truelye, there is none can, nor maye bee admitted there, but poze mens children, whose friends are not able to maintaine them to learning: For the Father of euerye suche childe, or the mother of the child (if the father be deade) or the child himself (if both his father and mother be dead) befoze the same childe be admitted, shal sit at the same Colledge or Scholehouse gate, in verry poze attyre, for the space of threé days from mozning to euening, hauing a wylfing fired on his or hir bosome, with these woordes following in it, This is the poore man or poore woman, that throughe great pouertie is enforst to haue his or hir childe brought vp as a poore Scholler in this Colledge or Schoole: and the same partie shal holde a bore, and receiue therein the money and almes of suche wel disposed persons as shal passe by them.

SIVQILA. Truely this is an excellent way that the rich mens sonnes shal not take vp poze Schollers romes, for the rich disdain to be called poze, and be muche more ashamed to beg as do the poze: but the poze man is double glad hereof, for he is not onely sure thereby his childe shal haue foode, rayment, and learning for nothing, but also that they themselues shal haue some reléfe during the saide threé
dayes

dayes of god and charitable persons that shall see them sitte there. Hereby you are sure, that the great and riche mens combes are suttie, from being suters in anye of these places for their sonnes. If the same pollicie were bled with vs, so many rich mens sons would not be brought up in Colledges with the liuings appointed for the poore schollers. I feare y a great sorte of rich men haue, & do dayly, with their heauye powches, eyther thrust them oute, or kepe them oute of the Colledges and Scholes, wher they ought to be placed: well if they that giue suche rewardees and bribes, kneiue what it is to rob the poore, and they that take the rewardees or bribes, kneiue what it is to defraude the poore, the one woulde not be halfe so ready in giuing, nor the other so greedye in taking. Wel, I am sure, as godly men as they, haue not done it: as wise men as they, cannot fynde in their heartes to doe it: and as honest men as they, wyll neuer doe it. But what if some shamelesse, greedie or niggardly rich man or woman, (for other I am sure woulde neuer doe it) shoulde by fraude or crafte (notwithstanding this pollicie) place his or hir son, or any other, in anye suche College or Schole, in the comth of a poore Scholler?

OMEN. Truly he or she shall forsaite to the first renewer thereof, the fourth part of all his or hir goodes, and further, he or she shall forsaite the one halfe of all the rest of his or hir goodes, whych presently shall be to the vse of the poore childe that shoulde haue bene admitted by course into that Colledge or Schole, where anye suche is admitted thus fraudulently: (for euery poore Scholler with vs is placed in the Colledges and Scholes by an excellent god order & course) and likewise shall forsaite the one halfe of all his or hir landes, whych the same poore Scholler shall haue, to him and to his heyyes for euer immediately after his or hir death.

SIVQILA. Some perhappes will thinke, that this is a verye harde and straighte laue, that (for inche a faulte) shoulde make one lose both halfe of his landes and goods.

Z. 19.

OMEN.

O M E N. Then belike they thinke it is but a small faulte, for a riche man to robbe a poore childe. Well, lette them thinke what they will, none in our Cowntrey thinke so, and the wise will thinke (whatsoever they thinke) that this lawe is not made to make any lose their lands or goods, but to make manye take heed that they doe not lose their landes and goods. And though some perhaps will thinke there is no cause why the poore childe shoulde haue halfe the landes and goods of the riche man, the lawe that willet it, is cause good ynough. Besides it is a greates reason, that the poore childe shoulde haue halfe the landes and goods of the riche man that hathe done hym wrong, as the rich mans sonne to haue all the poore chldes liuing, that neuer did him harme.

SIVQILA But shall the Maysters of the Colledges, and the doers for the Scholes escape free, if they admitte anye ryche mennes sonnes into the poore Schollers rountes, contrary to thys well meante order, or if by their sufferance, or negligence anye is admitted thus fraudulentely or craftilye?

O M E N. Then you mighte well thinke, that wee were partiall, and not the men that wee are. I praye euerye suche Maister of a Colledge, and chiefe doer for the Scholes, that doe so offende, shal quite be put out of their rountes or office, and the firste revealer or complainer thereof shall haue the fourth parte of all theyr goods, and the one halfe of the reste of all theyr goods shall equallye be distributed, and gyuen among all the poore Schollers of the same Colledge or Schole whereof such an offendour was Maister or chiefe doer: and also they shall be emprisoned therfore one halfe yeare.

SIVQILA. I woulde suche as doe so, were bled so, and then they that doe so, I thinke sure woulde not doe so. Well, I wyl nowe trouble you with an other matter. If a simple man, not knowne to any of the higher powers or Magistrates, poore in comparison, and meanelly apparelled,

Woulde

shoulde inuente and draue out some thing that were good, honest, reasonable, necessarie, commendable, profitable, and possible, (onely for a common wealth, and not for his owne private gaine) woulde they receiue it thankfully, and peruse it willingly?

OMEN. Yea that they woulde I warrant you: and if it were suche a sute as you say, they woulde authorize it speedily, besides their curteous countenances, and their preferring of him, that it would not a little encourage other to employ their wits to such good deuises: for we consider and respect the matter, not the man, the goodnesse, not the garment: the witte, not the wealth: and the learning, not the lining.

SIVQILA. By this meanes manye learned, pregnant and witty men, will be allured to busie, which else woulde be ydle to labour, which else woulde loyter: and to put forth their knowledge, whiche else should lye hidde. Surely, here in you are much to be commended: and as the inuentors of good things ought to be cherished: so deuisers of euil are to be punished. You saie, I remember, that the riche doe giue through the perswasings of Preachers, Curates, and Ministers, at or before their death, of their goods and lands to the building of Hospitalls, and to manye other good uses: I pray you what uses are they that you meane of?

OMEN. Forsothe I will shewe you, they giue it to the feeding of poore fatherlesse, to the releuing of poore wanting widowes, for succouring of poore prisoners, to the helping of poore beginners, to the setting forwarde of poore diligent apprentices and seruantes, to the maintainance of suche as are maymed for the defence of oare Countrey, for the redeming of imprisoned debtors, for the helping of poore hindered Husbandmen, for the succouring of poore Schollers at learning, to the helping of poore Maides at theyr marriage, to the restoring of poore decayed Gentlemen (not by vnthriftiness) to their landes, to the repairing of broken bridges, towarde the mending of euill and dangerous wayes, to the enriching of decayed and empouerished cities,

for

Too good to be true.

for the aiding of decayed artificers: for the setting of the poore and yble persons in worke: and to the creating of Colledges and free scholes for the increase and maintenance of Learning, with diuers other such like.

SIVQILA. Truly your rich men are happie and blessed of God, bycause they bestowe parte of their goods and lands to such worthy and charitable uses.

OMEN. Nay, they that haue no childre giue much of their landes and goodes to these godly uses in their life time, and when they are dead, they giue all the rest of their lands and goodes to the same, vntlesse they reserue parte therof, where with they helpe their poore kinsfolkes, if they haue anye, and releue their poore neighbours.

SIVQILA. And what doe euery one of your rich men & women bestowe their goods or part of their goods thus godlye?

OMEN. Euery one throughout all our Countrey.

SIVQILA. Truly, I neuer hearde of the like befoze, I would to God that euery one of our rich men would bestow but part of their goods and landes in this order. Whiche, if they did they should neuer haue the like thanks, nor reward, at their childzen or friends handes for all the reste, as they shoulde haue at Christes handes for that. But yet all this can not perswade them, for the mosse of our riche men are so greedy and rogetous, that they will departe wyth none of their goodes during their life, nor giue anye parte thereof to any such godly uses after their death. Nay, there haue bene some that were so bewitched, that hauing some poore kindred and no childzen, at their death would not giue them the value of a peny, but haue giuen it all to their executors, whiche had moze than inough befoze to line on. Where not these moze than madde, that gaue their goodes to suche as needed it not, and that coulde doe them no good therfoze, and woulde not giue it rather to the poore members of Christ: whiche God woulde haue payde them againe with wonderfull interest. Well, though there are manie wyth us, that

that spend their money vainely in their life, and leaue theyr goods as sonoly after their death: Yet truly if our Prechers, Parsons, Ministers and Curats, woulde earnestly and diligently perswade the riche at their deathes to bestow part of their goods to such godly vses, I beleue verily our countrey (and that shortly) woulde flourish with the like: Notwithstanding for al thys, we haue had, and haue, some that spende their goods godly in their life time, and employ much of it to godly and charitable vses at their death.

OMEN. It is a strange soyle y^e breeds nothing but Burs. It is an euil corne ground that beares nothing but Cockle: and it is an euil countrey that hath no charitable men in it.

SIVQILA. And it is a good Countrey that hath all charitable men in it, as yours hath by your report.

OMEN. I wke what I haue told you, be bold to tell it for truth: for I haue tolde you no lye, I will tell you no ly, nor I can tell you no lye.

SIVQILA. Well sir, I haue asked you as manye things as I can, and you haue tolde me as much as I wishe: So that your excellent discourse of your Countrey customes, manners, orders, and lawes, hath bene suche a delyghte to me, (thoughe perhappes tedious to you) that it hath sed me as well as anye foode: and if all this be true, that you haue tolde me, I muste nedes confesse that this your Countrey excēdes all the Countreys of the worlde, for godlinesse, honesty, modesty, loue, charitie, equitie, true meaning, playne dealing, chastitie, temperancie, hospitalitie, liberalitie, obedience, humilitie, patience, and fidelitie, and also for youre good lawes and orders, being so well executed, and obserued. But surely manye thyngs are so rare and straunge that I hearde you speake: that me thinkes they should be Too good to be true.

OMEN. And likewise I haue hearde you speake manye things, that I beleue they are Too euil to be false: Well, if you will aske me any moze of the state of my Country, loe I am readie to satisfie you therein.

Z.

SIVQILA.

Too good to be true.

SIVQILA. Say, I haue no more to aske you: wherefore though I am not able other wise to gratifie you, yet I most heartily thanke you for your paynes in talking so long with me, for your kindnesse in revealing all these things vnto me, and for your curtesie in hearing me talke so patiently.

OMEN. What I haue done, if you thinke it well done, I am glad it is done, being soie for the troublesome trauaile you are like to haue homeward.

SIVQILA. Well sir, I doubt not, but that my Lord and God will guide and protecte me home againe.

OMEN. What same God guide you, that you giue glorie vnto. I know you are faithfull, patient, and giuen to prayer: and whosoever prayeth vnto him faithfully, he will protecte him most safely.

SIVQILA. I am certaine thereof. And now fare ye wel, it is time for me to be going hence.

OMEN. God blesse you, and defende you in your iourney.

SIVQILA. Amen.

FINIS.

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